



Knows a bargain when he sees one

John Lunshof and his wife Yvonne went to the Etobicoke Board of Education to pick up some school furniture and equipment. The Alliston Community Christian School, of which John is the principal, hopes to move into its newly built school in February. What better way then to furnish it with equipment the Etobicoke Board does not know what to do with, since it is closing down several schools. The furniture is in excellent shape and at reasonable prices. This little cabinet with drawers came along for, would you believe \$2? (See story on Alliston School on page 9).

Pay-television succeeds in being outrageous

Bert Wiltvoet

The introduction of pay-TV is taking a somewhat unexpected twist in Canada. Or is it?

First Choice, one of three companies licensed by the Canadian Radio-television and Telecommunications Commission (CRTC), has signed an agreement with Playboy Enterprises worth 30 million dollars. The contract provides First Choice, which plans to start its broadcasts on February 1, with late-night sex movies and other specials.

According to a spokesperson for First Choice, a survey has indicated that after current American movies what the viewing public wants most is erotic movies. And who can argue with what the public wants?

Some do argue, like Maude Barlow, Director for Equal Opportunity. According to Ms. Barlow, "it's men that want these movies not women." She sees the sex movies as an insult and threat to women. She criticizes the broadcasting industry for not living up to its promises to regulate itself.

Interviewed on CBC Thursday evening, January 13, she was asked whether pay-television can really be accused of interfering with anyone's rights, since it's not on-air television that just anyone can turn on. You have to pay for it to see it. Her answer was that maybe her son would not get to see it, but her neighbour's son would. The fact that others see it makes our society less safe, she argued. A woman especially has reason to fear the rise in pornography and violence.

It is worthwhile noting that Super-channel, another licensed Canadian pay-TV company, was offered the Playboy deal before First Choice was, but rejected it. Its standards are apparently higher. It felt that the material offered by Playboy Channel was inferior and the so-called Canadian co-production of other specials would be, in fact, American-inspired projects.

The Vice-President of Actra, a Toronto-based actor's union, also objected to the transaction between First Choice and Playboy Enterprises. Bernard Cowan objected to what he called "a lower form of entertainment." He was particularly upset about the fact that Canadian actors who reject the kind of role required for sex movies would not benefit from this aspect of pay-TV programming.

Victor Mashaal of First Choice maintained, however, that the movies are not pornographic but erotic. This distinction makes the movies more acceptable, according to him. "We'll have children shows at the proper hours and erotica at the proper hours." He and other officers of the company appeal to the public to "trust our good taste."

This trust seems a little difficult to render, when one realizes that a poster in Hugh Hefner's (Chairman of Playboy Enterprises) private screening room advertises the TV series of Playboy as "sexy, fun, outrageous, sensuous, hilarious, daring, exotic, uninhibited, unconventional, satisfying, passionate, playful and tempting."

Where does good taste come in here? And to think that Christian companies could not get a license from the CRTC!

This week:

Remembering Downtown Church
pp. 11-12

and

Hockey helmets of salvation
pp. 10

30 years of jubilee of the ordination of women

PRAGUE, Czechoslovakia (RPS) - The coming year 1983 will be an important milestone in the life of the Evangelical Church of the Czech Brethren as far as the ministry of women is concerned. It was in fact 30 years ago that the Synod decided to admit women to the ministry. This new way for the women to serve in the church had quite a difficult time in the beginning but is at present giving reward-

ing results, even if subtle hangovers of the old patriarchal attitudes and practices still exist. To celebrate the jubilee of women's ordination a small book is in preparation, which collects essays from women and men. The independent work of those women who serve a parish will be compared - among other things - with the ambivalent place this problem takes in the life of many churches today.

Walter G. Dinsdale - Salvationist MP

Bert Wiltvoet

On November 20, 1982, Canada lost a well-loved politician, who was known for his Christian concern for the disabled. Walter G. Dinsdale, Progressive Conservative Member of Parliament for Brandon-Souris, Manitoba, died following a stroke. He was the longest standing Member of Parliament, having served continuously since first being elected to the house of Commons in 1951.

What made Walter Dinsdale unique was that he was an active member of the Salvation Army. When he campaigned for his first term in the House of Commons, he did so in full Salvation Army uniform. At his death he was the divisional bandmaster for the Manitoba and North-west Ontario Division. He was a skilled cornet player.

The Honourable Jake Epp, a Mennonite MP from Manitoba, remembered him in the following words: "He lived his faith daily. It was this faith which led him to start the National Prayer Breakfast in 1964 - a group from all sides of the House and Senate that meets weekly for prayer and fellowship. It was this faith that has encouraged thousands of Canadians to pray for our country and its leaders."



Walter G. Dinsdale

Rev. Arie Van Eek remembers Mr. Dinsdale as a man who did much for the disabled and who cared about stewardship issues. (Information gleaned from the January 8, 1983 War Cry).

Bible may be America's least-read best seller

NEW YORK (EP) - The Bible may be America's least-read best seller. It tops the best-seller lists year after year. Sales figures suggest there are several Bibles for every man, woman and child - and maybe dog and cat - in America.

But pollster George Gallup found that most Americans are still "biblical illi-

terates" who seldom turn to the Bible for guidance.

According to Publisher's Weekly, 171.1 million Bibles and New Testaments were sold in the United States in 1981, an increase of 1.7 per cent over 1980. That's in addition to 19 million more distributed in the United States, and 101 million worldwide, by the American Bible Society.

Pastor gets split tongue

PLYMOUTH, Mich. (EP) - The Rev. M. Gregory Gentry, didn't reach his goal of preaching for 100 straight hours but says he did manage a new record for the longest sermon. Gentry, who began preaching at 8:55 a.m. November 14, was forced to quit at 9:47 a.m. November 18, three hours short of his goal. A split tongue and sheer exhaustion caused him to stop. Gentry says his effort raised \$10,318.86 for his congregation at the Canton Calvary Assembly of God Church.

It only happens on the border

"Are you a born Canadian?" the yawning U.S. customs officer asked a student crossing the border to attend Calvin College. "No," was the quick reply, "I'm a born-again Canadian." The officer raised his eyes to the sky for a minute, then waved the student on with a laconic: "You may enter the kingdom of heaven."

Viewpoint

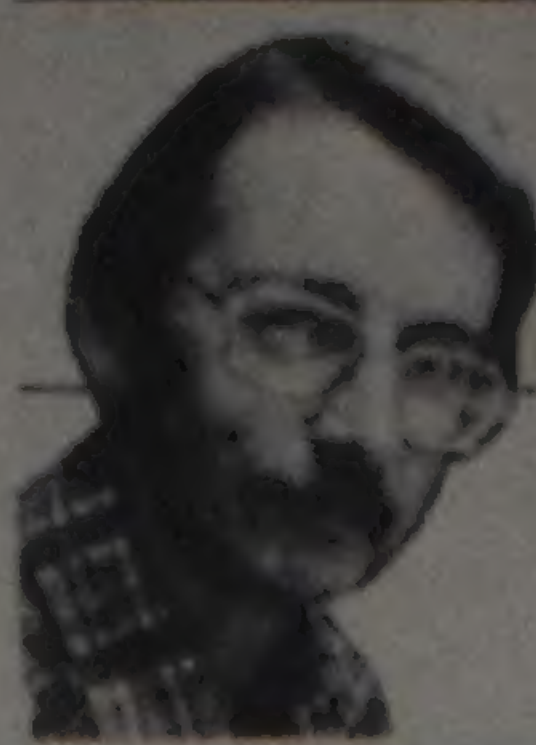
Before we open that can of worms

It is 1983, a year that has barely been touched. But 1982 is bound to touch it just the same. Or did we think that the nuclear armament question expired with the year that saw the growth of the peace movement? The superpowers are still acting catch-up armament, meaning escalation.

This editorial is an attempt to re-open the discussion that was started in *Calvinist Contact* in the spring of '82. It examines the foundational matter of direction, with the hope that we can go on from there to vigorously seek arms reduction in a world that has developed 6,000 times the firepower it had during World War II (according to a graph in the *Toronto Star*, December 24, 1982).

"Little children, keep yourselves from idols," wrote the Apostle John. It's the kind of advice that can be given to any generation of believers, also those who are faced with the reality of nuclear bombs.

There are at least two forms of idolatry connected with the matter of nuclear armament. There is the form that seeks security in the number, sophistication and power of weapons. Those who worship at this altar are willing to spend whatever is needed to provide military superiority, no matter what suffers as a consequence. When this idolatry is shared by a potential enemy, the race is on and the sky is the limit. There is very little doubt that our world, which spends as much on



Bert Witvoet
Editorial

armament as it does on education is afflicted with this kind of idolatry.

The other form of idolatry, which is gaining in popularity, is a reaction against the futile attempt to be militarily secure. It worships at the altar of security through manmade peace. No effort is spared to oppose armament. Marching or protesting for peace takes on the character of a cult, with its own revelation, pre-empting all other religions and revelations. All military preparedness is condemned and the biblical concept of justifiable warfare is rejected out of hand. The peace of Christ is reduced from a peace among men on whom God's favour rests to a universal peace among men of goodwill. Those who do not protest do not love peace.

What these two idolatries have in common is that they are born out of despair rather than confidence. Both are fearful attempts to find security in and of this world.

Beware of the rhetoric of those who

worship at either altar. Both have deceived many Christians. We might apply the words of 2 Peter 2:9 to them: "They promise ... freedom, while they themselves are slaves ..." The peace of Christ is not unrelated to matters of armament, of course. But followers of that peace do well to avoid the maelstroms of our times.

It is one thing to point out the idols of our time; it is quite another to come to terms with the wide range of convictions that Christians hold with respect to armament and warfare.

Christians who support unilateral disarmament, who have pacifist views, do not necessarily serve an idol. They have found the peace of Christ and believe that therefore they may not arm or defend themselves, but be willing to suffer for the sake of Christ. They base their convictions on their understanding of the gospel, not on humanistic notions.

Christians who support nuclear armament as a means of deterrence, do not necessarily serve at the altar of security through armament. They believe that God wants governments to wield the sword for peace and justice. They see it as their duty to develop the most sophisticated weapons so that the enemy will not attempt to conquer them.

In between these two extreme positions of contra-armament and pro-nuclear armament lie a variety of positions held by Christians. Some

Christians are nuclear pacifists, meaning they consider the very idea of a nuclear bomb immoral, but they do support the right of governments to arm themselves with conventional weapons which will not wipe out entire populations.

The point of this editorial is to distinguish between idolatrous and non-idolatrous positions on armament. We do well as Christians not to judge each other simply because we hold different convictions on armament.

This point arises out of a concern we have that our Reformed constituency faces the possibility of real polarization, (hence the title of this editorial). Sometimes it's the problems of a sinful world that tear us apart as we try to meet them in the name of Christ. We are not here on earth to test each other's worth, to find out who is more or less obedient. The armament question may be crucial in terms of this earth's survival, but it should not become the acid test for citizenship in the kingdom of heaven. That is allowing Satan too great a victory.

Nevertheless, we must come to grips with the reality of nuclear armament. For that we need specific and careful examination of current arms developments. Let's hope that future discussions in *Calvinist Contact* lead to a better understanding of our task and the building up of the people of God, be they Reformed or other.

Tradition: a fiddler in a loft

We had Old Cal over to the house on New Year's Eve. No one should be alone on a night like that, especially when your home is an organ loft. He came home with us after church that evening.

He said he was surprised at the invitation. "What do you young folk want an old geezer like me around for on New Year's Eve?" he had asked. He finally agreed to come. "But I can't stand loud music", he insisted, his finger shaking in Diefenbaker fashion.

Both of our daughters had already adopted him as their Opa of sorts. His refined stature and flowing grey beard caused our youngest girl to ask Old Cal if he was Santa or God. His eyes sparkled at the thought.

As the evening wore on the oliebollen came out. We talked about the Dutch traditions of New Year's Eve. He knew we had church on New Year's Eve and again on New Year's Day. "We begin and end the year with the Lord."

I told him how at 11:30 New Year's Eve, my mother would always set the dining room table with plates, little bowls and glasses. We'd have eggnog and two huge bowls of oliebollen (Dutch-style donuts). She'd fill the dishes with icing sugar which acted as a dip. It was messy, but good.

Just before midnight my dad would



Keith Knight
View from a loft

open the Bible and read his favourite passage. The old year would end and the new year begin with that Bible passage. He or one of the children would offer thanksgiving and prayer.

We'd usually play a few family games like Dutch shuffleboard. They were normally quiet evenings for reflection, fellowship and warmth.

"You gonna do all that stuff tonight?" Old Cal asked. He seemed to want to be part of that tradition. "We sure will", Marian said while I nodded approval.

We set a large bowl of oliebollen down in front of Old Cal. The white icing sugar fell down upon his beard like snow ... and he enjoyed it. "I sure love yer tradition" he said, devouring yet another doughy creation.

A few minutes before midnight I opened up the Bible and read Psalm

103: "Bless the Lord, O my soul: and all that is within me, bless his holy name." It was one of my dad's favourites and one of mine, too.

"As for man, his days are as grass." Old Cal nodded approvingly. "For He knows our frame and remembers that we are dust." It was midnight and I asked Old Cal to pray with us. He did so, slowly, movingly. We concluded by saying the Lord's prayer together.

We wished each other a blessed 1983 and hoped for a year in which only God would receive the praise. A bit later, over a mug of hot chocolate (coffee would keep Old Cal awake all night, he had said) Old Cal reflected on the evening.

"A lotta folks try to bury tradition. They say that the old stuff was fine for our grandparents but not good enough for today. They use these fancy words like 'you gotta be relevant' or 'you gotta worship meaningfully'. But what we did here, that was meaningful and relevant even though it's been a tradition in yer family for years."

Old Cal said that he always considered New Year's Eve a time of partying. "That's what I used to do as a youngster. I wouldn't get drunk, I'd jest get sick. Never thought about the Bible on New Year's Eve."

"You folks in the church got the right idea. God gave us 1982 and, by His grace, He'll give us 1983. It's downright proper that we end and begin the year in church and that the families spend time together with the Bible."

We told Old Cal that our little family tradition was not done by everybody. "There are a lot of our people out partying right now, who'll come home drunk or sick, or both," I said. "Their tradition tells them to have a good time and that too often means just two things: drink and dance."

Old Cal was devouring yet another olieboll. His appetite seemed endless and we loved watching him. "It's always more fun to live with the Bible closed," he said. "No responsibilities. Jest live like there's no tomorrow. But we shouldn't judge other folk, young feller. Maybe we think they ain't right but they'll have to answer to God come judgment day."

He shook out his beard, creating a cloud of icing sugar. We talked a bit.

"You'd better bring me home soon. I gotta get my beauty sleep before I go to church in the morning."

"Are you going to our church, Old Cal?"

"Sure, it's my home ain't it?"

Calvinist Contact

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Letters

Elders should be more alert, courageous

During the last few months, and also in former years, there have been expressions of concern over the church. This should not surprise us. The church is and should be the most important thing in our life.

Those who point to what, in their opinion, is wrong in the church

often accuse synods of making wrong decisions. But do they take the opportunities there are for leadership in consistory and at classis?

The authority of consistories is derived from Christ Jesus, the Head of the Church. The authority of classis and synod is delegated. This delegation is done by the

consistories of the local congregations to classis and through classis to synod.

The meetings of synod are deliberative in nature. Delegates cannot be bound by the delegating assemblies. After due deliberation with delegates from other classes and interceding prayers for the guidance of the Spirit, they will hopefully come to decisions that will do justice to the calling of the church in this world, and will promote peace and unity within the church.

But I am wondering whether the local consistories and classis have not ascribed too much wisdom and insight to those who are delegated to synod and too little to those who send them. Do they (consistories and classis) not also have a measure of the Spirit? Why is it that important matters (those which affect the life and direction of the church) are in some classes not discussed at all and in others sporadically?

How does a consistory then have any input into the decision-making process unless one of their own members has been delegated by classis? Have consistories paid enough attention to whom they delegate to classis and synod? What about elections and appointments to the various boards and committees, especially those who are influential in determining the

direction of our denomination? I find it difficult to accept that delegates to the broader assemblies do not have to reckon with the insight and wisdom of those who send them. Should it be always acceptable that delegates to broader assemblies can vote in favour of important issues if a large majority of those who send them are not in favour? (and vice versa).

I think here is where some of our problems are. I believe that because of a lack of involvement on the part of the elders of local consistories we are seeing an erosion of our beliefs, creeds, church order, etc. Our elders should be more alert, courageous, better informed and more vocal on issues at classis and synod. They should be offered more leadership roles at the broader assemblies. They should be positive in their approach to the future and willing to work towards decisions that will glorify God and preserve and increase our church. They should demand from our seminary(s) to give a training to our ministers that will result in preaching which affirms without reservations. "Thus says the Lord!"

We should decry the fact that so many with such apparent ease separate themselves from our church. Our church with many other denominations is still a mani-

festation of the true church of Christ. But we should admit that reformation and repentance are always needed. This will take much prayer and dedication of all church members, especially on the part of the consistory. They are the ones who are charged with the government and task of the church on the denominational level and how this is carried out by the boards, committees and agencies of the church.

We all know of the disastrous consequences in other churches that pay lip service to confessions, forms of subscription, church order and, above all, to the "infallible" Word of God. I think that among our consistories we still have a strong enough segment that will reverse certain trends in our church.

Finally our hope does not rest on consistories, classis or synods but first and finally upon God, who watches over His church. He in His providence is still able to raise up people among us who are becoming disillusioned with liberal experimentation of interpreting scripture. Let their voices be heard in consistories, at the broader assemblies, board and committees and our higher institutions of learning.

Hilbert Rumph,
Drayton, Ont.



small talk ...

Alice Los

If it weren't for photography

Whether in or out of fashion, I've always had family pictures on display. They span five generations, of which the first one has long since passed into glory. The portraits of these eight ancestors, who were my and my husband's grandparents, are grouped together on the dining room wall and I call them 'my cloud of witnesses'. I have known five of these dear people and three lived to see some of their great-grandchildren.

My parental grandfather died fairly young but not before I was old enough to be left with a pleasant memory. He used to take me on long walks through the city (this was in the old country) and as I was just learning how to read, we'd spell out the names on shingles and tried to find words that would rhyme with those. Even now I remember the sound of his voice and the fun we had doing this.

I like to be reminded of my roots. I even have a picture of all my aunts and uncles gathered for the wedding of my parents. It looks very official and I regard it as a precious heirloom. Looking at it makes me remember much. There's the uncle who was a war hero and beside him is my aunt Annie, whom I knew when she was young and vivacious, before she died as a newlywed of a contagious disease for which then no cure was known yet. She taught me silly little rhymes and I still catch myself saying them at times. There's also an uncle who left the church and I tell myself to remember him to God more often. And all of them, young adults or teenagers then, are old now or dead. But each face represents a story that's somehow interwoven with my life.

Yes, there are many empty places in that second generation and it alerts me to the fact that my contemporaries are starting to move into first place. Yet it seems only like yesterday that I heard my Dad say the same thing. When I look at his picture it's hard to believe that he is getting on in years. Genes which promote a youthful appearance are prominent in his family. His strong need for order and perfection seemed to always dominate his character and often evoked my impatience, more so because it appeared to have been hereditary. But now, from a better vantage point erected by age, I have been amazed to observe that at heart he is and always has been, even in his long years as an elder in the church, somewhat of a rebel. A rebel with a disdain for pat answers which even now drives him to question many truths. He's also very sentimental. And I love him, just as I love that amazing woman at his side where she has been now for more than half a century.

Meanwhile, our children talk with great affection of all four grandparents and it's fascinating to see how character traits and physical features repeat themselves through layers of offspring.

It's all there: kindness, impatience, great wit, flaring tempers, a zest for life, practicality, naivete, ambition, egotism along with the blue eyes, blond hair, slouching, weight problem, crooked teeth and winning smile.

I'm reminded of this fourth and fifth generation all through the house. It often stirs me into prayer, sometimes concern, but mostly, a sense of great delight.

Soon it's picture-taking time again at all the schools or K-Mart will have another Special Offer and I'll have to make the rounds of garage sales for some more frames.

I'm so glad someone invented photography!

Alice Los has decided to come out of the closet of pseudonymity. Formerly writing under the name Lynn Miller, she was at a loss (no pun intended) when asked to enclose a picture. Would the picture have to be a pseudopic? Alice lives in Woodstock with her husband Rev. Dick Los.

Urges that Christian media follow up on bishops

The authors of the year-end statement entitled, "Ethical Reflections on the Economic Crisis", issued by the Episcopal Commission for Social Affairs of the Canadian Conference of Catholic Bishops, deserve our deep respect and warm thanks for their courageous stance.

These Bishops rendered Canadians a real service by challenging all of us "to become involved in struggles for economic justice and participate in the building up of a new society based on Gospel principles."

I sincerely hope that our political and economic policy- and decision-makers will respond thoughtfully to this prophetic statement. I also hope that their responses will concretely contribute to the development of an economic order that will increasingly be shaped by the practice of responsible stewardship and the doing of full-fledged justice to all people, especially the unemployed and other needy neighbours among us.

These responses will reveal just how serious these power-brokers take their own responsibility to work for the well-being of humankind and the protection of the

environment. The spreading debate will also show how willing we are to implement the basic attitudinal and structural changes that are needed to help develop a caring and sharing way of life.

To facilitate this much-needed public dialogue about our economic woes, it would have been effective if the editors of *The Globe and Mail*, "Canada's National Newspaper", had published the Bishops' statement in full on the front page of their Report on Business instead of only some excerpts on page 15 of the Travel and Classified section. Then, the very people who are daily deciding on the health of Canada's economy would have been directly confronted with the Bishops' urgent challenge. Or, it could have been printed alongside the Report's back-page story, "Spectre of ghost towns haunts land as the recession's toll grows higher".

In view of the gravity of our political and economic dilemmas and the human suffering involved, the editors of *Calvinist Contact* may want to launch a unique follow-up to the Bishops' genuine concerns. They could do so by arranging a special series of articles in which people of Biblical convic-

tion share their informed responses. In this way the readers can more meaningfully grapple not only with the basic causes of our worsening economic malaise but also with the possible cures.

I hope that the church press and other Christian media will give some innovative leadership during this national crisis. They could do so by enabling all concerned to speak their mind, both the proponents and the opponents of the Bishops' commendable search for a just economic order.

And, let's remember, looking for the solution without listening to the Word of God is working in the dark.

Gerald Vandezande,
Agincoourt, Ont.

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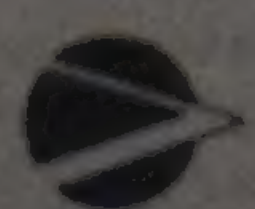
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Church

Peru: Harsh realities in a developing country

Ed Norman

 Living in Peru, as in any other developing country, one comes face to face with the harsh reality of life the way it is in most of the world. This reality is almost always in stark contrast with our own experiences and our view of the world.

For a young Christian born and raised in modern Canada, biblical images take on new depth and meaning as you see blind people begging on the steps of a church, women and children gleaning the grain field, or a team of oxen plowing a field or threshing the wheat.

When you see a tired farmer who has travelled all day on a dusty trail to bring his meager produce to market on the back of his only donkey, you can begin to understand how Joseph must have felt as he and his wife approached Bethlehem.

In Canada, unpleasantness is usually avoided, cleaned up

or shut away and it is possible to believe that the world isn't such a bad place after all. Not so in Peru where unpleasant things are left in full view. Insane people dress in rags, live on handouts, and sleep in the gutter. There is no surgery or therapy for poor people with minor birth defects. Children with hare-lips, twisted feet or learning disabilities are doomed to exist in poverty with the lowest social status and the most degrading jobs.

Such things are, of course, shocking when you first become aware of them and they force you to constantly reassess your beliefs and understanding of what life is all about.

For me, one of the most enjoyable aspects of our life in Peru was being involved in a small young church. In such a group it is hard not to become involved and I found myself writing sermons, digging foundations, and doing all sorts of other unexpected things.

As in any church group, there was no shortage of human weaknesses, but the spontaneity of the worship and the eager dedication of many of the members was uplifting and, to a large extent, contagious.

In our congregation there was one old fellow from a family back in the hills. He had no formal education, wasn't much to look at, and didn't do all that much within the congregation, but he was nonetheless a real inspiration to us all. Once a year, without fanfare, he would pack up and travel with his wife up into the mountains. There, for a month or so, he would visit small, Indian communities, bringing the gospel message, handing out Bibles, and braving the rigours and dangers of the remote sierra.

When he returned, he would hold us spellbound with his colourful stories of close encounters with thieves, police, snowstorms, dogs and, worst of all, "gringos." He always brought back thank-you letters and testimonials from dozens of tiny villages that don't appear on most maps.

While we were in Huancayo, our church became involved in the production of a radio program, "The Herald," a combination of evangelism and church news. With the other evangelical congregations in the area we took our turn once a month to prepare the half-hour show which was broadcast from a local station every Sunday morning.

By the time we left Peru, the church building program which Calvin had helped support was well advanced. A fair-sized lot had been bought and paid for, cleared and walled, and the walls of a "provisional" church building had been erected. Though we haven't heard any recent news, the roof would by now be on and the congregation should be meeting at the new location. None too soon either; when we left, the Sunday evening services were standing-room only and a planned evangelical campaign had been postponed for lack of meeting space.

Since our return to Canada, I've been asked what important things I learned from spending two years in Peru.

Firstly, living overseas has made us appreciate Canada and what we have here a lot more. All the things we take for granted, like good health care, a stable government, systems of law and education that work - a lot of these things simply do not exist in much of the world. God has surely blessed us richly and we should always be thankful for what we have, as imperfect as it may be.

In many ways, it would be a good idea for everyone to spend some time in another country, both to do what we can for the less fortunate of this world and to help us understand them better.

Secondly, having tried to do my little part for third-world development, I have come to understand the problem a bit better and to appreciate more

of its complexity. Certainly the problems of poverty, injustice, and suffering around the world are far more profound and intricate than I'd imagined before leaving Canada.

Sometimes it seems that so little is accomplished after spending so much time and money that it hardly seems worthwhile. This is not to say, however, that we should stop trying. There are many useful projects, especially the kind of work the CRWRC is involved in, which are worthwhile and do produce lasting results and deserve our support.

It is the small projects in health and agriculture which benefit the poorest people directly and which are most valuable to the real needs of these countries.


Finally, the most important lesson I learned in Peru is what the Bible has been teaching us all along: there is nothing more important than the kingdom of God. When you begin to objectively examine the world and what mankind is doing in it, when you start to see past the euphemisms and rationalizations we use to shut out reality, then you would have to despair if you didn't believe in God and his salvation.

After two years of seeing from a different perspective how cruel and ugly man's world is, I am constantly thankful that I belong to a greater kingdom and I look forward to working with God to bring about the coming of that kingdom.

The Normans, members of the Calvin Chr. Ref. Church in Ottawa, spent two years in Peru from 1979-1981, as representatives of CUSO, Canadian University Students Overseas. Ed taught electronics to professors at the University of Huan Cayo and Annetta was a TEFL language teacher. This article appeared in full in the Calvin Communicating, Calvin's quarterly magazine.

Pastoral Pondering

Tradition too will go


 Sometimes people in our church tell me that "we are not Christian Reformed anymore." They mean to say, I think, that our church is not doing things the way it used to; that our present ways of meeting, worshipping, and organizing ourselves are somewhat foreign to them and that they do not feel at home in the church as they used to be in the early fifties, when many of our members first came to Canada.

What is so special about the fifties that its situation should be the norm? I myself came to Canada in 1970. Is that reason for me to want the church to stay like it was in the 70s till my dying day? Why not take 1857, the year the Christian Reformed Church in North America was established? Or why not go back to 1904, when the first Chr. Ref. Church in Canada was organized in Monarch, Alberta? What was so good about the Netherlands around 1950 that the ideas that were brought along from there should now live forever in the Canadian Chr. Ref. Church?

The answer to all these questions has to go something like this: God's word is true and binding. It will not change even though the world and our society do. But its application, its connection with our lives, will change from generation to generation and sometimes even faster. It will also be different from one place to the next. This has always been true and it will continue to be so.

Pastor Barend Biesheuvel
Maranatha Chr. Ref. Church,
Belleville, ON

But are we Dutch enough?

 Is it true that the reason we don't always welcome visitors warmly is that so many of us are of Dutch extraction, reserved by nature, not given to overwhelming welcomes? If one looks at Dutch history, he will find that the Dutch are a most hospitable people. No nation's record can match theirs for welcoming the dispossessed and refugee. The Jews of the Spanish Inquisition, the Huguenots of the French Anti-Reformation, and Jews of the Nazi Holocaust found refuge in Holland, and frequently in Holland alone. Even today, the tourist travelling in Europe will find that the Dutch are most hospitable.

The Sunday morning problem may not be that we are too Dutch. Perhaps we should revive a part of our heritage. Maybe, in this respect, we should be more Dutch.

Pastor A.C. Leegwater,
First Chr. Ref. Church,
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Time Change

Calgary Maranatha Chr. Ref. Church will start their evening worship service at 8:00, all year round, starting January 9, 1983.

Suamil — Carpenter by the Grace of God

Editor's Note:

Following is the third article in a four-part series by Rev. Erik Schering who serves as CRWM missionary in Papua, New Guinea where he is connected with the Ambunti Christian Akademi. That school is an outcome of the vision that the Gospel brings healing to all of life. The Akademi's curriculum, therefore, covers a broad range of subjects, from Bible study to vocational training.

In this article Schering tells of a young convert Suamil who has discovered that carpentry is a Christian calling.

Erik Schering

Crocodiles fetch a good price in Ambunti. Many living in the upper Sepik basin have only a few sources of income, the chief one being the sale of crocodiles.

The six men from the remote village of Wauru had 25 crocodile skins between them, but the journey from Wauru — quite close to the Irian Jaya border — to Ambunti brought its share of hardships. It took them two hours to get to the Sepik and then five full days before arriving at Ambunti.

But they figured it was worth it. Each crocodile skin would bring about 65 kina (ca. \$95) which would account for a major portion of their income for that year.

And how do the nationals nab the crocodiles? Do they wrestle them underwater, like Tarzan, or use spears? No, they use the old flashlight trick. When it's dark they get into their dugout canoes and simply shine their flashlights around until they see a couple of gleaming marbles. The crocodile just freezes when he sees the beam of light. If the crocodile is under two feet in length, all the hunter has to do is to quietly paddle close to the crocodile while shining the flashlight, reach out and grab him behind his neck.

If the crocodile is relatively large they use the harpoon along with the flashlight. The crocodiles the Wauru men caught were all about five feet long and so the harpoons were used.

Three sixteen foot dugout canoes carried the men and their belongings. Muscle and paddle were the means of locomotion. They had a good stock of food — sago meal, bananas, papayas, coconuts, taplok and taro (a variety of potato). To quench their thirst they drank from the Sepik. Fortunately sunburn was no problem for their dark skin.

They had never seen water churn so much as the Sepik did. They avoided the whirlpools as much as they could because

they feared the masalai (river spirits). Even though one of the six had become a Christian recently, his animistic world view did not disappear overnight.

Evenings were spent in *haus kiaps* in villages along the Sepik. These were bush structures built by the villagers for the kiaps, or patrolling officers, who periodically check up on the villages for disease, crime, etc. However, the *haus kiaps* were also available to passers-through such as the Wauru group, who were glad to have a roof over their heads in the rainy Sepik climate. They encountered no hostility or theft while staying in these totally unfamiliar villages.

Suamil was one of the six who came down. After being in Ambunti a few days, he learned it would be possible for him to attend the *Ambunti Christian Akademi*, or as the people called it in pidgin: *Akademi Kristen Skul*. Since Suamil had just become a Christian a year earlier, getting some formal Christian education attracted him. So when his wantoks (one-talks) — his pals — were ready to return to Wauru, Suamil informed them of his plans to stick around and learn what he could. That choice was made in June 1978.

Suamil did not excel in the classroom, but he put forth good effort. The next year he had an opportunity to work with the mission. Since the unemployment figure in Sepik River Valley is over 70% (no official figures available), Suamil was grateful for the job, which kept him busy for part of 1979 and most of 1980.

While Suamil studied and worked in Ambunti, something was brewing back in Wauru. A girl by the name of Kuaknai made herself available to Suamil's parents to help in any way she could. She collected firewood, carried water, made sago paste and cooked for them.

Suamil's parents guessed that something was up, and, sure enough, they soon got word from Kuaknai's parents that she was interested in him.

But when Suamil returned to Wauru in November 1980, he was in the dark on all these developments.

His parents were the first ones to mention it to him. Some time later Suamil's sister announced to him that Kuaknai wanted to cook a meal for him. Immediately the red flags went up. "Not so fast!" thought Suamil, "I don't even know if I want to marry her." So the

Ambunti for the second time in April 1981 he asked if it was possible for him to work with the carpentry crew. He was tired of doing all sorts of odd jobs and wanted to learn a skill. Much to his joy this request was granted.

July and August 1981 were hard times financially for Pacific Island Ministries in Ambunti. The giving level dropped off, as it does for most

as the three satellite schools out in the bush, and so the sixteen teachers were kept on the payroll.

At this point let me interject that in Papua New Guinea very few missions — or anyone else for that matter — are involved in providing practical skills for nationals. Most have emphasized solely church planting or Christian education. However, not everybody can be pastors and teachers. Many nationals are keenly interested in gaining skills, and it was in response to these needs that Pacific Island Ministries and CRWM in Ambunti broadened its commitments to include vocational training.

During those months of July and August there were two workers who consistently wanted to work even though they were told they wouldn't be getting anywhere near full pay. Matthew and Suamil expressed that if they just hung around and did nothing they would get lazy. They wanted to help out.

Christian leaders in Third World countries can't afford to be specialized. And so when Suamil returns to Wauru, he does a fair bit of preaching at the worship services, held on Wednesdays, Saturdays and Sundays. The national pastor at Wauru has urged Suamil to get some pastoral training and serve in that capacity. But at this point he believes his calling is carpentry. For him carpentry is a source of deep personal fulfillment.



Suamil, a recent convert to the Christian faith, lives in remote Wauru, Papua New Guinea, and was trained to be a carpenter at Ambunti Christian Akademi

supper was postponed. Suamil's parents had a private conference with him and encouraged him to marry Kuaknai. Suamil wanted some time to think it over. After a few days of reflecting, he agreed to it, and on January 1, 1981 he ate the meal Kuaknai cooked for him, the practical equivalence of marriage.

Suamil planned on taking his bride to Ambunti with him but because of a lack of good means of communication only Suamil came down in April 1981. So after being married and living together for three months they didn't see each other for six months, not exactly the ideal for the first year of marriage. In October 1981 Suamil arranged to have her flown into Ambunti.

When Suamil came down to

mission organizations during the summer months. Our bank balance was in the red so we were forced to make cutbacks. We had no choice but to lay off 14 of the 19 national workers. It wasn't an easy thing to do. We chose to keep the doors open at the Ambunti School as well

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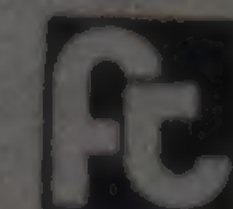
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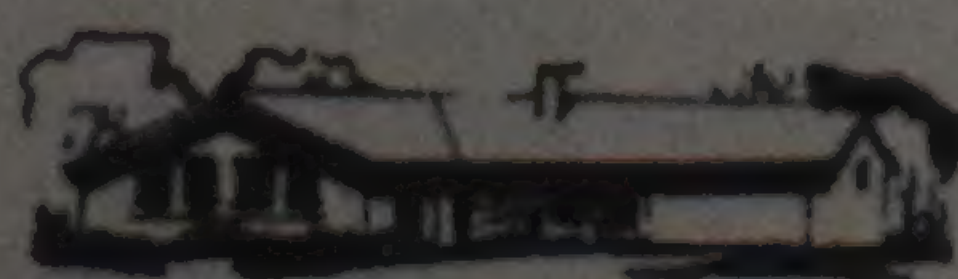
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News - International



Why American politics isn't working

James Skillen

WASHINGTON - The close of the 97th U.S. Congress and the publication of an important new book at the end of 1982 provide an occasion for reflecting on the present weakness of American politics.

The book is John Naisbitt's *Megatrends: Ten New Directions Transforming our Lives* (New York: Warner Books, 1982). Actually, Naisbitt does not stress the weakness of American politics and that is where I will take issue with him. His book is a generally insightful look at the future of American society based on his content analysis of thousands of local newspapers over many years. His own summary of the "ten new directions" can speak for itself.

This book is about a new American society that is not yet fully evolved. Nevertheless, the restructuring of America is already changing our inner and outer lives. Each of this book's ten chapters examines one of those critical restructurings:

1) Although we continue to think we live in an industrial society, we have in fact changed to an economy based on the creation and distribution of information.

2) We are moving in the dual directions of high tech/high touch, matching each new technology with a compensatory human response.

3) No longer do we have the luxury of operating within an

isolated, self-sufficient, national economic system; we now must acknowledge that we are part of a global economy. We have begun to let go of the idea that the United States is and must remain the world's industrial leader as we move on to other tasks.

4) We are restructuring from a society run by short-term considerations and rewards in favour of dealing with things in much longer-term time frames.

5) In cities and states, in small organizations and subdivisions, we have rediscovered the ability to act innovatively and to achieve results - from the bottom up.

6) We are shifting from institutional help to more self-reliance in all aspects of our lives.

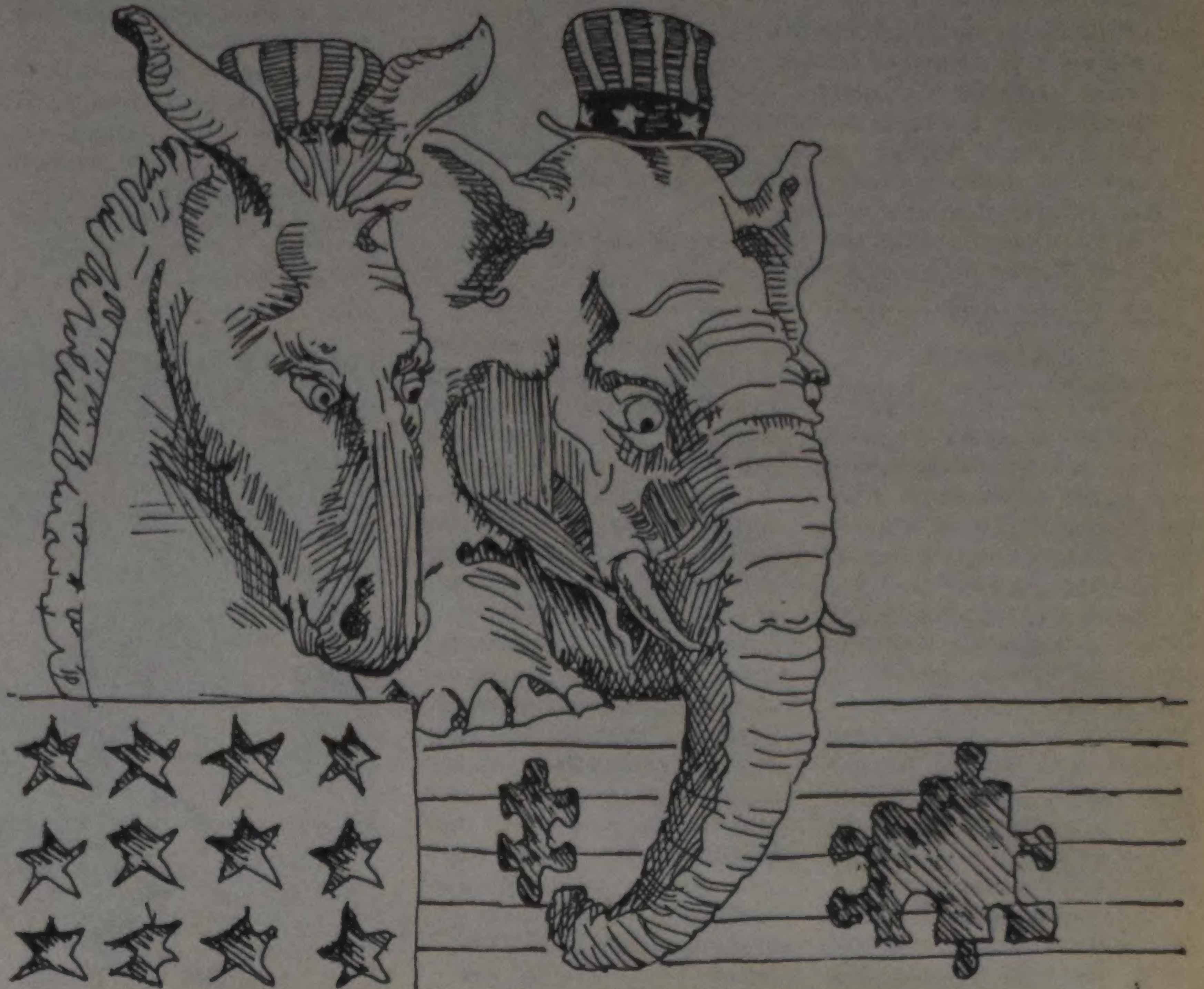
7) We are discovering that the framework of representative democracy has become obsolete in an era of instantaneously shared information.

8) We are giving up our dependence on hierarchical structures in favour of informal networks. This will be especially important to the business community.

9) More Americans are living in the South and West, leaving behind the old industrial cities of the North.

10) From a narrow either/or society with a limited range of personal choices, we are exploding into a free-wheeling multiple-option society (pp. 1-2).

Look closely for a moment at point 7 above. Naisbitt argues that the "1970's marked the beginning of the participatory era in politics with an unprecedented growth in the use of referenda and initiatives" (p. 159). The



fact is, he says, "we have outlived the historical usefulness of representative democracy and we all sense intuitively that it is obsolete" (p. 160). "Politicians matter less and less. So there is a declining interest in national elections" (p. 162). "The political parties of the future will be highly localized. They will make their mark at the state and local level - where the real action is" (p. 164).

Whatever the positive merits of new grassroots local political activity, Naisbitt is too quick to bid goodbye to representative democracy. If it is true that we are moving increasingly from a national economy to a world economy (#3), from short-term to long-term thinking (#4), and from an industrial society to an information society (#1), then it is essential that we respond to the new demands of national and global integration being placed upon us. Many if not most decisions about the use or non-use of nuclear weapons, about the use or misuse of energy resources, and about global environmental protection or destruction will be made by national governments, multinational corporations, and international organizations. And how will all the new local participation be represented at those levels? If the new participatory enthusiasts do not find ways to reshape the structure of representation at the highest levels of national and global life, they may soon find that they are "participating more but enjoying it less."

This brings me back to the close of the 97th Congress. Gregg Easterbrook of the *Atlantic Monthly* wrote an article in the *Washington Post* December 12 which relates directly to Naisbitt's oversight.

His article was "How Congress Collapsed: A Depressing Guide to Governmental Paralysis." Easterbrook recites a litany of criticisms now familiar to the student of American politics. The growth of interest group pressures, the decline of the political parties, the rise of the new PACs (political action committees), and the recent reorganization of Congress into dozens and dozens of subcommittees have led to a paralysis that is producing less and less coherent and meaningful legislation.

"As traditional party structures have faded," says Easterbrook, "congressmen come to do most of their fund-raising individually." "This encourages them to fix their loyalties on interest groups rather than on the national interest, which has no PAC." "Because of all these factors, at present the Hill can only be moved to actually act on a bill when political panic and pressure have risen to such a level that congressmen forget themselves entirely and begin voting in mad spasms."

While Naisbitt glories in the new participatory localism, Easterbrook turns finally to the hope that Congress might reform itself, especially its committee structure, in order to get the job done. But Easterbrook does not seem to recognize that the roots of the problem are outside of Congress - in the very system of representation which allows individual congressmen to win election apart from any coherent party program, and which allows interest groups to run rampant at the national level while the average citizen turns increasingly to local politics in the hope of finding it more manageable and meaningful. Congress can't

reform itself unless citizens reform the system that produces this kind of Congress.

If the U.S. is to survive, and if American citizens are to join with citizens of every other country to function meaningfully in the global village, then neither localism nor congressional reform will be enough. Participatory democracy must be related to the restructuring of representative democracy so that a greater variety of stronger and more disciplined parties, representing all the viewpoints of citizens in society, can begin to function as coherent, governing bodies in Congress. Citizens must be connected directly with their national representatives through meaningful party structures so that local issues are integrated coherently with national and international issues.

The need for genuine representation at the highest national and international levels will not be displaced by the rise of participatory localism. Nor will Congress be able to reform itself from the top while floating on a sea of chaotic parochialisms and interest group battles. Citizens must organize at local and at national levels to reshape the meaning of representation so that coherent programs in the interest of national and global justice can see the light of day. Christians above all should help to lead the way by rising above individualistic, short-term self-interest to serve the cause of justice for every neighbour.

Dr. James Skillen is the Executive Director of the Association for Public Justice in Washington, D.C.



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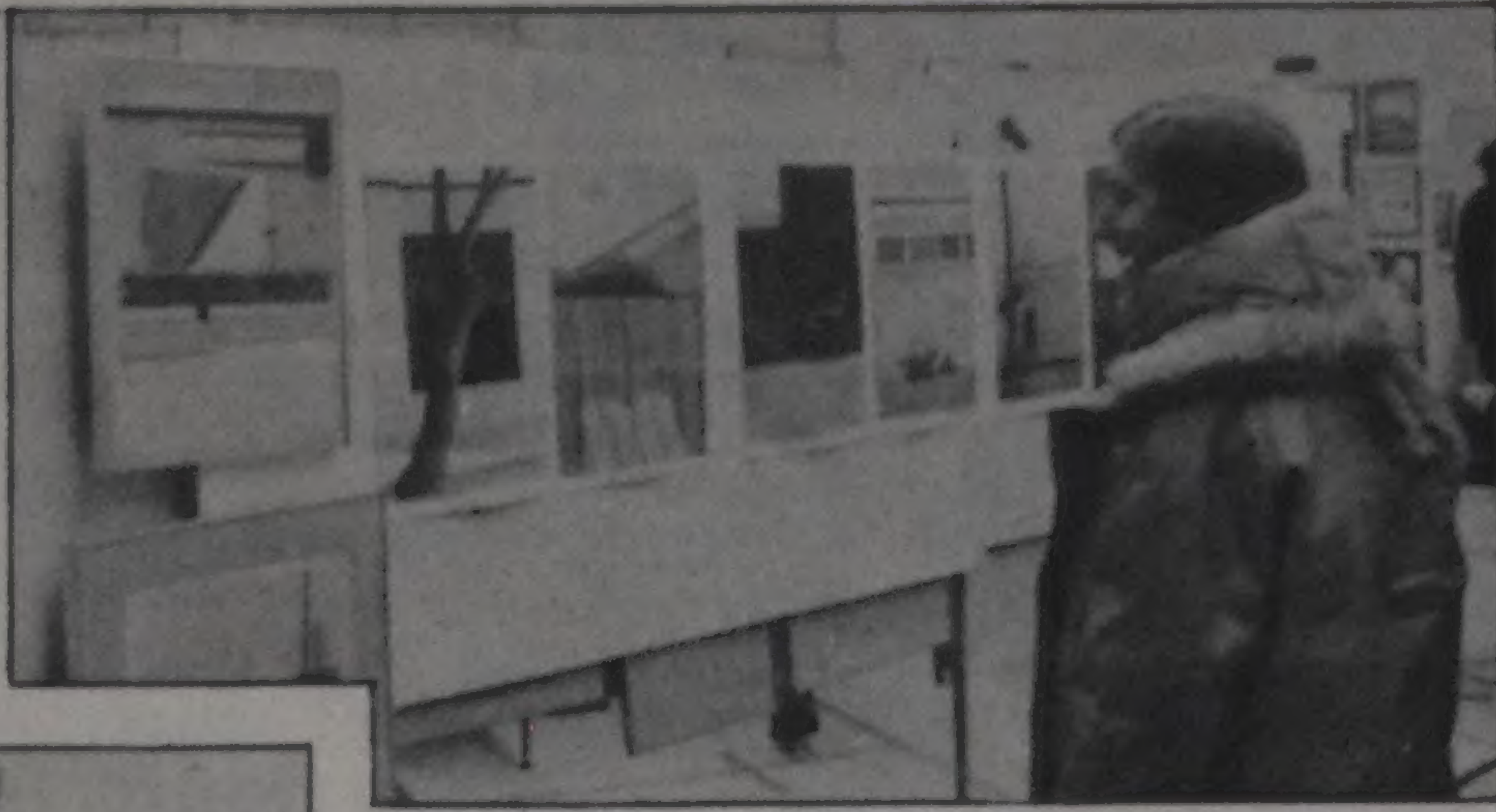
Community Report

Edmonton Arts and Crafts Show

Wally van de Klout



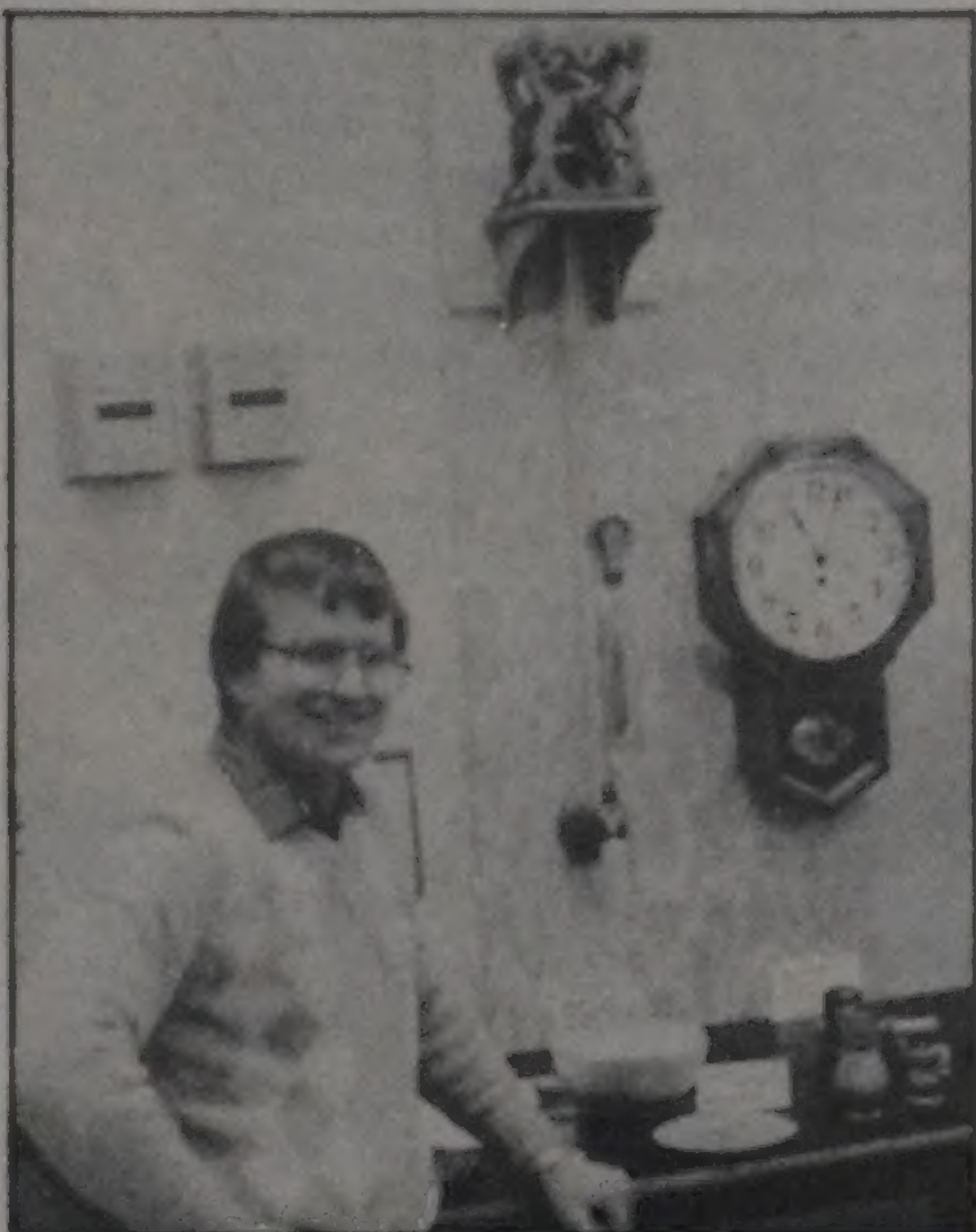
Photography by Sharon Visser



Paintings by John Nagel



Woolcraft by Liz Meetsma



Woodwork by Archie Stolte



Pottery by Nellie Nicolai



Spinning by Wilma Gledie



Paintings by Lois Nanninga

Thirty-seven Christian artists and crafts people comprised the fourth annual Arts and Crafts Show, November 27, at the North Christian School gym in Edmonton.

This year's show, again organized by the Christian Arts and Crafts Guild under

the able leadership of Mrs. Liz Meetsma, tended to be more crafts oriented than last year's show.

Displays included watercolours, acrylic, oil, pen and ink drawings, photography, pottery, macrame, woodworking,

calligraphy, and Christmas and other crafts.

Each year the show is very popular with both artists and the general community, this year being no exception. The gymnasium was packed to bursting with people most of the day.

Said Liz Meetsma: "We have many more artists from the wider Christian community this year. In fact, we could easily have had 10-15 more artists and crafts people display their work. People called me from as far away as Calgary, Red Deer, Leth-

bridge and even Victoria, B.C. In the past, 10% of the Show's proceeds have gone to the King's College Arts Fund. This year, due to King's tight financial situation, the Guild decided to have the extra monies made go to the King's College general fund.

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Education

Winds of change in Ontario's secondary education system

Harry A. de Vries

The Ontario Ministry of Education is in the process of adapting intermediate and senior education (grades 7-10) in the province to meet the needs of work place and public demands of the eighties. The updating of the educational program, which the ministry calls "steps to renew and strengthen the secondary school system," includes a phasing out of the controversial grade 13 and the introduction of a new high school diploma called the Ontario Secondary School Diploma, the OSSD, which will require three more credits in addition to the current 27 of which 16 will be compulsory, that is 9 more than the present requirement.

The change in program, according to Mr. Jack Bell of the Senior and Continuing Education Branch of the Ministry, is really only part of an ongoing process to adapt education to needs of the times. But it would also appear to be a response to the many complaints that have been leveled at the ministry in recent years about the poor quality of performance of high school graduates.

The governments first began to tackle the whole matter of re-evaluation with the forming of the Secondary Education Review Project in April two years ago. The Project went through a great deal of work analyzing the state of affairs to come up with its 98 recommendations on October 31, 1981. Implementations based on that report are now being made at school level, although the legal government document that will spell out specifics, the Ontario School: Intermediate-Secondary (OSIS) circular is not expected to appear until late September.

Schools have been informed that students entering grade 9 in September next year will have to be enrolled in programs that will lead to the new OSSD.

High schools too will have to offer required courses to fit government guidelines.

The whole program starts in elementary school with grades 7 and 8, so that students in those intermediate grades will be prepared to make choices for career options in high school. Mr. Bell noted in a telephone interview that about 80% of course material for those grades is to be prescribed by the ministry so that education at that level will be more uniform than it is now.

Elementary school principal, Henk Hultink of Calvin Chr.

At the high school level, the number of compulsory courses will be increased from 9 to 16, of which 5 will be in English, and 2 in each of mathematics and science and one in 7 other subject areas. The aim here, too, is to make education more streamlined so that students will be aided in developing their career choices.

There will be three levels of difficulty to meet their needs in view of the workplace and student goals. The basic program has the primary focus of teaching personal and employment skills for students who plan to work after grade 12.

The general program is

that will help students in their move beyond high school. The Cooperative Education Program (CEP) allows students to spend a designated amount of course time on the job in work directly related to the subject. The relation is usually one to three. For a three-credit course, whether that be typing, history, or auto mechanics the student may spend two-thirds or more of his or her time working for the credit. About 30,000 students across the province are taking advantage of the program with the result that many of them take a renewed interest in the rest of their education. One Ottawa student is working for the Royal Historical Society as part of her history course. Although hers is somewhat of a special case, any other student who takes part in such a program has to have the approval of the Ministry to do so, and the work done has to be under the supervision of the school.

John Vriend, principal of Beacon Chr. High in St. Catharines, mentioned that about five to ten students are involved in a cooperative study program yearly. In one of the first years of the school, one student spent work time with a law firm. Now he is a lawyer. And there have been a number of others who have chosen their field of employment on the basis of their work experience.

Another program is Linkage, which is intended to help students in preparation for apprenticeships and community colleges. Some high school courses may be credited towards apprenticeships. Linkage is currently in effect, according to Mr. Bell, and the Ministry is planning to stress far better linkage between

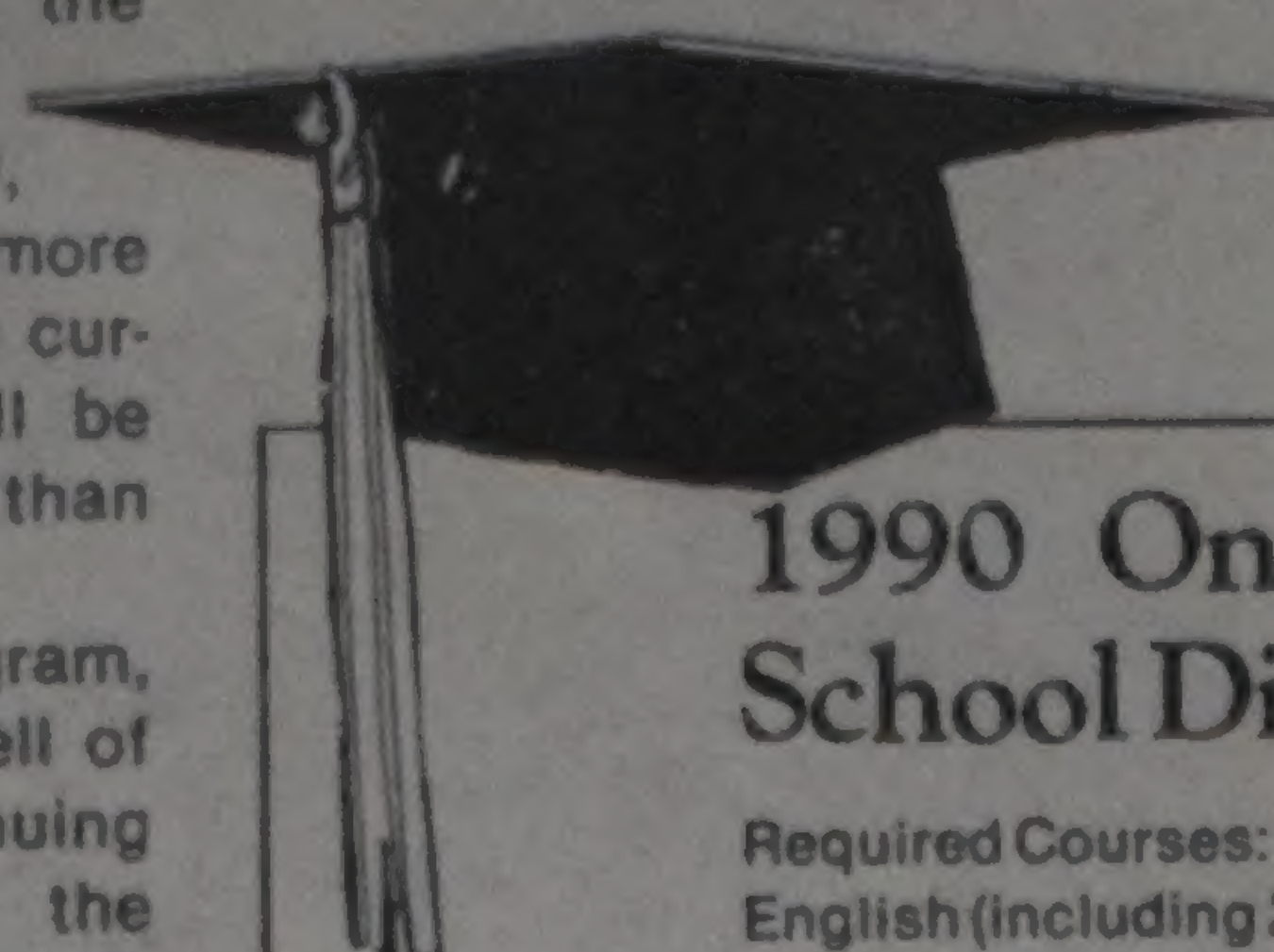
secondary schools and apprenticeship and college programs in the future.

Mr. Vriend is somewhat surprised at the lack of new initiatives in the new educational program. Having been involved at the original SERP symposium in 1980, where the work/study program had a great deal of emphasis, he had expected a clearly-stated, and original alternatives in preparing students for the workplace. However, government guidelines, which are expected to appear this fall may be a more specific statement on the matter.

A number of Christian high schools in the province are involved in cooperative education, although most of them are somewhat hampered by the fact that the arrangements are to include class time, because most of them do not have technical shops to give training in the related fields in all cases.

One of the major changes in Ontario education will be the changes in the grade 13 curriculum. According to plans the grade will not totally be abolished. The six credits a student has normally had to earn in that fifth year of study, have been reduced to three, for the new total of 30. Principal John Vriend believes that there may have a sort of political compromise to do away with the grade but to keep up the standards. The names of the courses at that level will be changed to Ontario Academic Courses (OAC's). Content of the courses will be worked out in conjunction with Ontario universities who will designate some of them as entrance requirements.

At the same time standardization of the courses, and of all intermediate/second-



1990 Ontario Secondary School Diploma (OSSD)

Required Courses:	
English (including 2 Senior)	5
Mathematics	2
Science	2
French	1
Geography	1
History	1
Social Sciences (Senior)	1
Physical and Health Education	1
Arts	1
Business or Technological Studies	1
Total compulsory credits out of 30:	16
(No further restrictions on student choice will be imposed, although university or college requirements may increase the 16. Time required to complete the OSSD: 4, 4½, or 5 years, depending on the student).	

School in Hamilton does not foresee any difficulty for his school because there will most likely not be many changes in the school program. He is aware that French will be compulsory in high school and that guidance will have to become part of the grade 7/8 program, a stipulation with which he wholeheartedly agrees.

Up till now Christian elementary schools have had pretty much a free hand in deciding curriculum, he said, although they have been gearing their programs to fit high school requirements.

intended to help those headed for particular vocation programs, apprenticeships for example, and community colleges. And the advanced level is meant for those who wish to continue education at a university, for example.

In addition, the ministry will continue to promote programs

Household terms in Ontario's secondary education

SERP: Secondary Education Review Project established in April, 1980 by education minister Honourable Betty Stephenson for the purpose of conducting a comprehensive study of the province's secondary school system for the 80's. The Project issued a Discussion Paper in May, 1981, examined responses (about 2,400 submissions and briefs and 2,000 signed letters or petitions) and made its final recommendations (98 of them) to the minister on Oct. 31, 1981.

ROSE: The Renewal of Secondary Education in Ontario (Nov., 1982) is a Ministry of Education report which describes the current planning for secondary education in Ontario based on SERP recommendations to which it is also a response.

SSGD: Secondary School Graduation Diploma currently awarded to students upon completion of 27 credits of which 9 are compulsory.

SSHGD: Secondary School Honour Graduation Diploma currently awarded to students who earn standing in six honour (grade 13) courses.

OSSD: Ontario Secondary School Diploma to replace the SSGD and the SSHGD and which will be a 30-credit diploma, possibly available by 1986, although students entering grade 9 in 1984 will work towards it. The SSHGD may be issued till June 1989. Compulsory credits for the OSSD will be 16, 5 of which are in English, and 2 in each of mathematics and science.

OAC's: Ontario Academic Courses will be the name given to the present grade 13 program courses which will become more prescriptive and provincially designed and which are meant to provide common

university entrance across the province. The courses will be developed in consultation with Ontario universities and colleges with respect to entrance requirements.

Linkage I: A program that ties course requirements with selected trades and vocations for credits towards apprenticeships.

Linkage II: A program that links course requirements with community college programs sometimes for credits towards the programs.

Cooperative Education: Education in a school-administered program with Ministry of Education approval via Community Industrial Training Committees, where at least one third of the OSSD course time is spent in school and two-thirds on the job in a related vocation.

Credit: A unit of studies at the secondary level, 30 of which are necessary for the Ontario Secondary School Diploma. Courses may be valued up to three credits. Time value per credit is about 120 hours of school time.

OST: Ontario Student Transcript which will be standardized to provide consistent information from school to school.

OSIS: Ontario Schools Intermediate Senior is a legal government document that will spell out quite specifically course requirements and time allotments for the new program.

OAIP: Ontario Assessment Instrument Pool is a pool of test items based on course objectives, that has been assembled to test students and effectiveness of particular programs at any intermediate senior grade level.

Ontario Secondary School curriculum: A brief history

1870's:	The beginning of a secondary school program in Ontario.
1921:	The six-year secondary school program reduced to 5 years.
1936:	The fifth year designated as grade XIII.
1950's and 1960's:	Some adaptations to a fairly prescriptive program to include different kinds of training.
1970's:	Introduction of a credit system with less rigid streaming of students into particular programs.
1980:	In April of this year the Ministry of Education established the Secondary Education Review as the beginning of an intensive look at secondary education in the province. It was the beginning of what will be a massive overhaul of secondary education for the 80's.
1981:	The release of the ROSE report in November. It was sort of a progress report on current planning in the Ministry of Education based on accepted and recommended changes in the SERP report.
1983:	Later this spring a government document, the OSIS will outline more fully the new program.
1984:	All students entering grade 9 will be working towards the new Diploma, which will be available to some students as early as 1986.

ary courses, will help improve the quality of courses generally since there is currently a great variety of approaches across the province. The new program will allow for a greater degree of accountability, too, something to which the Ministry is rather sensitive. With everything in place it will be much easier to determine where and what the weak points in the educational system will be, either the ministry's program, the principal's administration of it, or the teacher's role in the process.

To assist evaluation of the new intermediate/senior pro-

gram the government has established the Ontario Assessment Instrument Pool whereby a particular school can obtain testing materials from the ministry wherewith to test students and at the same time the effectiveness of the program. Alberta has just made a similar testing program mandatory for grade twelve, but Ontario is not even considering such an option yet.

Are there significant changes in the wind for Ontario Christian schools? According to some principals there may not be any major adjustments.

John Vriend thinks that if the smaller Christian high schools wish to offer three distinct levels of education, there may either have to be more teachers to teach the larger variety of courses, or the schools may have to limit the course options they will offer. So there may be some financial implications.

With respect to credits, he mentioned, Beacon Christian High is well ahead of the Ministry's emphasis on the quality of courses and on the number of them. Although only 27 credits are required for graduation now, the average

Beacon student has been graduating with 34. In his estimation the government's emphasis on quality is well overdue.

Principal Wayne Drost of London Christian High sees no particular difficulties in upcoming regulations, especially since the ministry's news releases to the schools arrive well ahead of time to allow for necessary changes.

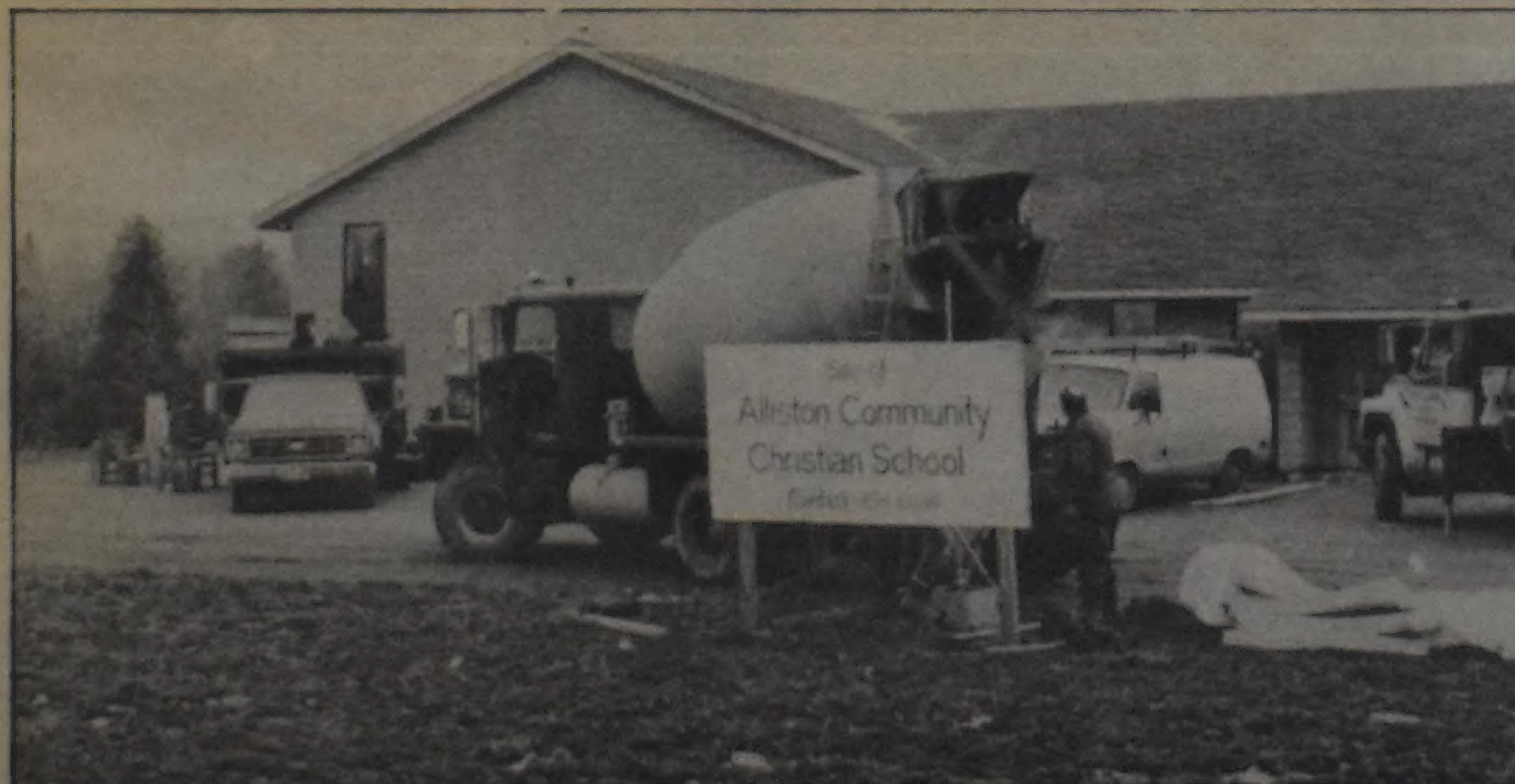
Rev. Henry DeBolster of Redeemer College says the college can easily drop what are now first year courses, or the equivalent to grade 13. He mentioned that a committee

working on curriculum will be well aware of any changes that will need to be made in the future.

Adrian Guldemond of the Ontario Alliance of Christian Schools said that the organization will deal with government regulations as they are announced.

The Ministry's emphasis on discipline which will require schools to establish school behaviour codes, is not a problem at Beacon or other Christian schools either. Christian schools for the most part already have handbooks which spell out such regulations.

A new Christian school in 1983?



While teachers and pupils carry on with the business of schooling in and around the Alliston CR church (above) work goes on at the new school site a few miles away (below). Chairman of the Educational Committee Ian Taylor helps unload the truck with educational goodies.

Bert Witvoet

Isn't this supposed to be a time of entrenchment for the Christian school movement? In difficult economic times one doesn't expect new schools to start up. Yet, in Alliston, Ontario, a brand new Christian school was begun in September of last year. The society is presently putting the finishing touches to a 6-room school building complete with gymnasium. Staff and children hope to move in during February of this year.

Principal John Lunshof grins when I ask him what's going on. He and his wife Yvonne were unloading a truck filled with educational goodies: desks, cupboards, bulletin boards, globe, files, bootrack

and tables. These used to belong to the Etobicoke (Metro Toronto borough) Board of Education, but since the Board has closed down some schools due to declining enrolment, the Alliston Community Christian School is able to pick up excellent furnishings and equipment for bargain rate prices.

Alliston Community Christian School has enrolled 78 students in its first year. Fifty per cent of the students are from Christian Reformed families, but the rest are Baptist, United Church, Alliance Church, Pentecostal, with one Roman Catholic and one Mormon family.

The teaching staff shows a similar spread: one Anglican, one United, one Alliance and

three Christian Reformed.

I talked with Ian Taylor, Chairman of the Educational Committee. He, himself, is a member of the local Alliance Church and a professor of Embryology at the University of Toronto. He explained that the school was well received in the Alliston area. The press had allowed them to place articles and the letters to the editor column ran heavily in favour of the Christian school. Ian Taylor related how the matter of Christian schooling started to take hold of the imagination of people like himself.

"I was opposed to Christian schools until I came to Alliston in 1978. It was at that time that people started to write about the new curriculum that

was going to be introduced in the local school here. It was to embrace the whole of life including the life hereafter. I was concerned about the new curriculum. A lot of Christians resented the implications of the program.

"I suggested to some people that it might be appropriate for Christians to come together and to write a comprehensive critique, which was well done, I thought, to the school board. It was politely accepted but we received very little in the form of a response.

"It was then that I realized that there is an unbridgeable gap between their thinking and our thinking. It made me realize that things are of the kingdom or they aren't."

"Where did you pick up the idea of 'kingdom'?" I asked Ian. "It isn't often that a non-Reformed believer talks that way."

He smiled. I met Bob VanderVennen of the Institute for Christian Studies some years ago in Toronto. We spent a fair bit of time discussing how science fitted into what we believed. Consequently I gained a lot of interest in the foundational studies done there. I am a member of the Alliance Church but I am very comfortable with the Reformed position."

"Tell me then what this means to you that something belongs to the kingdom or not to the kingdom," I asked.

"In evangelical churches Continued on page 12

Community Report

Hockey helmets of salvation on Boxing Day

Bert Witvoet

If you don't know what to do with your family next year on Boxing Day and you live in Ontario, you might try going to the All-Ontario CRC Hockey tournament in Brampton. The all-day event is organized by George Roos of Brampton and attended by some 800 fans. Twelve hockey teams compete against each other in two separate arenas from 7:30 a.m.

commented Mulholland. "It's a long day for us but the players give us no hassle. It's 'Yes Sir,' and 'No Sir.' For the most part they play a good, clean hitting, aggressive style of hockey." They also had words of praise for the "super job" George Roos does in organizing the event.

Perhaps the two referees were a little too complimentary. There certainly were times at the Century Gardens when play got rough and

game with Holland Marsh defeating Brampton II by a score of 5-2. Even the loud cheering of the predominantly Brampton crowd did not succeed in lifting their heroes above the shoulders of the veteran squad from the Marsh.

The stage was now set for a play-off between Chatham Grace and Holland Marsh Flyers. According to a Durham player, whose team lost against Chatham, the Chatham goalie would keep his



glad to be champions once more

until 5 p.m., at which time the semi-finalists are decided. From 5:30 until 8:00 the four semi-finalists play, two in each locale. The final event takes place in the Memorial Arena from 8 till 10 p.m.

Each team is allowed two or three non-CRC players, but the rest have to have the three forms of unity firmly imprinted on their souls. The players range in age from 18 to 30, with a few exceptions. Holland Marsh Flyers seem to think nothing of dipping into the forty-year category with good results.

The calibre of play varies with the teams, but the better teams play at the level of Junior C hockey, according to the two OAHA referees that officiated at the Memorial Arena, Rodger Barrett and Spencer Mulholland. Toronto coach Dirk Staring agrees with that assessment. "The quality of play improves significantly every year," he remarks. "When you have several players that come up through the ranks of minor hockey you're bound to improve. Those guys know how to play positional hockey. They have it drilled into them."

When asked what they thought of the behaviour of the players, referees Barrett and Mulholland were generous with their praise. "We always look forward to refereeing these games,"

some retaliation took place. The warriors on skates were not always wearing the helmet of salvation and the sword of the Spirit. Occasionally their helmets and hockey sticks seemed intended for other than kingdom purposes.

According to Dirk Staring a lot of that has to do with slack officiating. If a referee lets a few things go by, the play gets chippy and that leads to bigger things. There certainly is truth in that. With body contact and a fast moving aggressive kind of play, which makes for excellent entertainment, one needs to help the matter of restraint along by a firm application of rules. Dirk did not think that no-contact hockey would be the solution, since that leads to poking and jabbing with sticks.

Throughout the tournament, the various teams play by OAHA (Ontario Amateur Hockey Association) rules, with the additional feature that no swearing will be tolerated and that a major fighting penalty or any other major penalty with intent to injure results in expulsion from the tournament.

The four teams that qualified for the semi-finals were Chatham and Durham at the Century Gardens arena, and Brampton II and Holland Marsh Flyers at the Memorial arena. Chatham and Durham played a close game that resulted in a tie, 2-2; a tie which was broken in over-time by Chatham.

Brampton II and Holland Marsh Flyers played a less balanced



exuberant fans cheer on their heroes

end of the game received the most valuable player award, kept the marauding Flyers at bay. Towards the end of the second period, Doug Bruinsma and Harry De Boer were able to reward that effort with two separate goals for Chatham. From that moment on, it was an even battle between the tiring giants

obviously favouring the underdogs, reacted with tumultuous cheers and blowing of horns. The advantage held until 3:35 when Bill Scholten brought Holland Marsh back into contention. The score was 5-5. It began to look like over-time.

Then, 31 seconds before the game was over, Gary Geertsma took advantage of a power play situation against Chatham and drilled home the eleventh and final goal of the game.

Everyone realized at that point that the tournament had once again been gobbled up by the experienced Holland Marsh Flyers. But the courageous Chatham squad gave them a run for the trophy. And they did it with a most sportsmanlike, non-violent brand of hockey. As a matter of fact, both teams concentrated on skating, passing and clean checking.

In the closing ceremonies the following awards were handed out: Holland Marsh team and players took the championship trophies, while Chatham Grace received the second place trophies. Chatham goalie Richard VanderSluys received the most valuable player of the tournament award, with John Luimes of Brampton II runner-up. John Lammers of Durham took the top scoring award, with John Luimes of Brampton again runner-up. The best goalies of the tournament based on goals against were Garnie Rhame and Dave Horlings of Holland Marsh, with Danny Brown and Jimmy Veldman of Brampton II as runners-up.

George Roos and his fellow conveners are to be congratulated on a successful tournament, that allows the various church leagues some focus for their training and youthful spectators some opportunity to meet members of the opposite sex but similar faith. The proceeds of the tournament, close to \$1,000, went to John Knox Christian School of Brampton. A big pattering of sticks on the ice goes to those coaches and trainers who with conviction prepare their young gladiators for friendly, clean and exuberant hockey.

After all, wasn't it Harold Ballard, owner of the Toronto Maple Leafs, who said, "If you can't show love on the ice, you can't show love in the alley"?



Chatham goalie Richard VanderSluys congratulated

team in the game against the favoured Flyers. His prediction proved to be true.

Bill Scholten and Richard Kooistra scored for the Flyers in the first period. It looked as if the big guys from the Marsh would run away with the game. Chatham defence did not seem to be able to keep up with the fast skating forwards of the Flyers and their own forwards had difficulty organizing a sustained attack on the Marsh goal.

But the second period turned things around for Chatham. Goalie Richard VanderSluys, who at the

from the Marsh and the inspired Chatham boys.

The third period was an excellent display of two equally powered teams. Rob Geertsma of Holland Marsh scored at 19:45; less than a minute later Neil De Groot of Chatham evened the score at 3-3. Rob Geertsma repeated his feat at 13:45; John Pilow of Chatham evened the score at 4-4 seven seconds later.

Then it was Chatham's turn to take the lead. Gerry Wolting took a fine pass in front of the Holland Marsh goal and slipped the puck in to make it 5-4 for Chatham. The crowd

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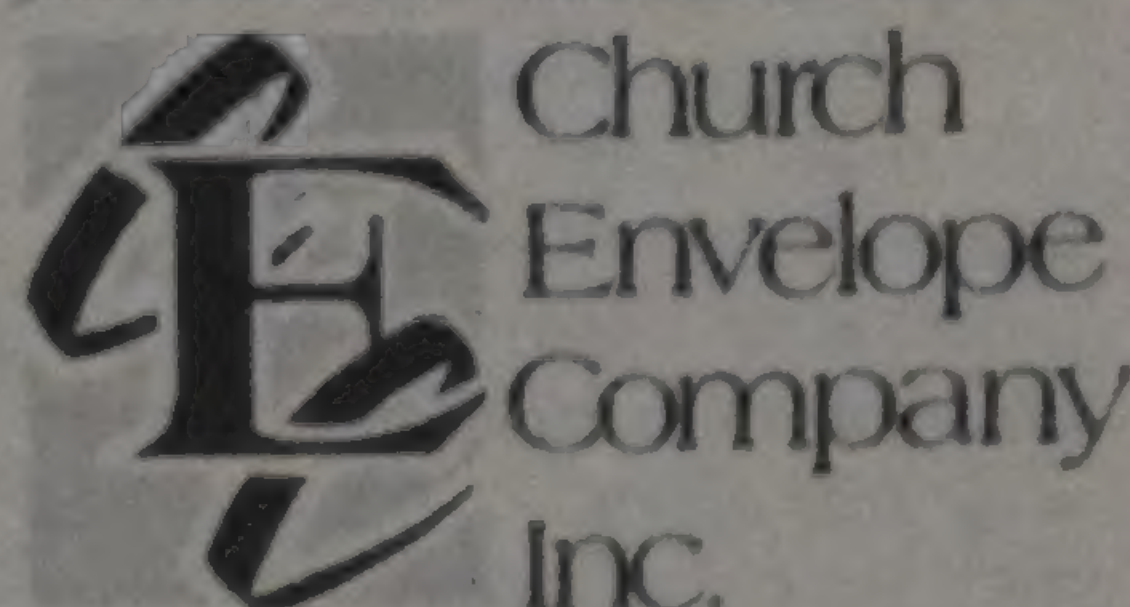
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Feature

Remembering Downtown Church

Paul Spoelstra

We hesitated before publishing this story article by Paul Spoelstra. The subject is very local. Yet, the universal appeal is definitely there, and the article is so well crafted that we could not resist publishing it for the enjoyment of our readers.

In the year of our Lord 1870, the Centenary Methodist Church Mission Sunday School building on Main Street West in Hamilton was judged to be inadequate, and the Centenary council agreed that a site should be acquired for a more suitable edifice. Under the direction of Rev. H. Stanton, they purchased, from Archibald Kerr, three lots on the south-west corner of Hannah and Hesse Streets. The property had originally belonged to Peter Hesse, grandson of an 18th century immigrant from Rotterdam, who once owned all the land from Bay to Queen Sts., and from Aberdeen to the bay.

An abandoned frame building which stood on Hunter and Queen Sts. was moved onto their new foundation. The result was a church beautiful for situation. Most of the members could easily travel there on foot; for the few who came by horse and buggy, hitching rings were available under the splendid elm trees.

The congregation flourished. On October 18, 1874 a meeting chaired by the Reverend Hugh Johnson concluded with the final arrangements to move their modest building and erect a new one. They acted with alacrity. By December 13 of the same year, they gathered for the first service in the new church. A name selecting contest had been held, and the winning entry was Mount Moriah Methodist Church, an alliterative reference to the eminence where Solomon built the temple. However, the church had been popularly called Hannah Street Methodist, and this name prevailed.

The boy in the back seat of the '52 Chevy was becoming nauseated from the smoke of his father's Player's Plain. Through the rear windows he searched for landmarks indicating their progress towards church, where he would be released from the prison of steel, murky glass, over-stuffed, upholstery and clouds of smoke.

Fortunately, getting there quickly was his father's concern also, insofar as the family was habitually late setting out on Sunday mornings. He drove 10 miles an hour over the speed limit, and cheated on the stop signs, and almost always arrived on time.

On the sidewalk the father pressed a coin into the boy's hand and, after he and his wife moved down the sidewalk several yards, the lad followed.

It must have been at once pleasing and exasperating to the membership; by 1880 it became apparent that a much larger building was required for the burgeoning congregation. This time they correctly planned for the future.

A prominent local architect, Phillip Brass, was commissioned to prepare the plans for what was to become an extraordinary towerless church. It was to boast not one but three important gabled facades, each with an unorthodox use of texture and colour in the brick work.

What a spectacle for near-by residents, witnessing the massive excavation, followed by the setting of footings, ashlers, foundations and the joining of choice posts and beams to create a skeletal structure! Shirtless young men strained against the ropes of their tackle, hoisting material skyward. Children, ignoring the admonitions of the hod-carriers, clambered over piles of clay. With their unique solicitude, the masons began to weave the brick veneer. Eventually, observers would be treated to the symmetry of the dark fir rafters, and the carpenter's silhouettes, against the backdrop of Hamilton's clear skies. The roof planks were covered by orderly rows of slate. The robust Gothic arches were formed and the rosette windows set. And then, like a tribute from the skillful iron founders of Hamilton, four fanciful pinnacles were affixed to each of the gables.

Before the service there was a time to make whatever conciliation possible with a cowlick that wouldn't come down, a fly that wouldn't stay up, or a rebellious white shirt tail which wouldn't stay tucked in. He would frequently reach into his pocket to assure the continued presence of the offering.

Then a forbidding group of men called the consistory strode in, the organist steered his prelude into a cadence, and, with a silent prayer, the service began. For the boy, to close his eyes in prayer was to open the floodgates to a rush of fantasies, many involving the greatest hockey team in the world - the Toronto Maple Leafs.

The service of dedication was held on October 3, 1883. There were at least nine ministers present, and no less a personage than the Reverend W.R. Parker,

president of the London Methodist Conference, delivered the sermon. He chose as his texts, Psalm 63: 1 and 2 - "O God, Thou art my God, early will I seek Thee: my soul thirsteth for Thee ... to see Thy power and Thy glory, so as I have seen Thee in the sanctuary."

A newspaper man wrote the following day, "The reverend gentleman explained that the sanctuary was a holy place originally applied to the temple at Jerusalem, but now applied to any place where God is worshipped. The reason that David yearned to meet in the sanctuary was to see the glory and power of God there, and to see Him again as he had seen Him. The manifestation of God in the sanctuary was a manifestation of a personal God, and in all ages, and now, in the person of Jesus Christ and the Holy Spirit. We should make our manifestations of life through the medium of the instrumentality of the Word, and the results will be spiritual light and life."

There was singing, from a book called a "salter himble". The songs were written by people with funny names like Ithamar Conkey or Richard Redhead or Fanny Crosby. He made fun of them with one of his brothers or sisters sitting nearby. The minister selected different verses from the hymns, with no apparent rationale, and it was difficult to follow



Downtown Church as it looked in the fifties

what was being sung unless a guiding parental finger was proffered. One hymn was sung so often and so well it seemed to be the exclusive property of the congregation: "Great is thy faithfulness, O God my Father."

Sometimes the minister read a form, during which the lad studied the contours of the wood grain in front of him. Growing self-conscious, he looked timorously towards the pulpit, to show everyone he was indeed listening. The onset of the sermon brought important inquiries to mind. The tranquil shapes the lights and scone lamps cast on the walls - were they like butterflies, or the wings of angels? Did the lightbulbs last forever, or, if they had to be replaced, was there a giant medieval mechanism hidden somewhere to lower them? If you were to swing from one, would it come crashing down? What, for that matter, supported the great span of the ceiling? How many squares are in the ventilation ducts flanking the pulpit? The windows on the west wall - why are they always grey? Is there a secret passage behind them? Who had the patience to put all those panes of glass in the windows, and all these thin strips of wood on the floor, and when, oh when, will my feet touch the floor like big people's?

During the business meeting which followed the dedicatory service, it was announced that the total cost of the structure as \$6,801.80. The brick masonry contractor, J. Beer, and the carpentry company, T. Horn, received the largest remunerations - \$2,511.37, and \$1,911.75 respectively.

It was also stated that pews would be available for rental the following day on a first come, first served basis. Prices ranged from \$4.00 to \$10.00 per annum. Members were assured that good free seats would be made available to casual strangers worshipping in the midst.

As part of a program to pay off their mortgage, small savings banks were distributed to all present. Inscribed on the front were the words, "Hannah Street Methodist Church Mite Box." Members were urged to place a penny in the box everyday for a year. One person was so taken by the idea that he took twenty boxes, one for each room in his house. The mortgage was paid off before the decade was out.

When the minister finally intoned the "Amen", the welcome bustle of a restive congregation filled the air. After an unreasonably long prayer, the collection and a hymn he knew by heart, the service was over.

The child dashed into a shuffling line of black suits, threadbare hems and elbows, and lamb or cloth coats, redolent of tobacco, cologne and peppermint. These departing worshippers produced another mystery: assuming all the people at the front of the line were moving at an ordinary pace, why didn't everyone?

If he thought he could get out faster there, he would use the Hess St. exit, and sometimes hid behind the brick buttress there, certain that everyone was amazed at his sudden disappearance.

In order to keep the costs of construction down, the frame church built in 1874 had been moved to the rear of the property and partitioned for Sunday school classes. This also proved to be a myopic decision. As

one observer put it, "We have polished the front of our shoe, but have failed to clean the heel!" In 1891 the sound of construction equipment again clamoured out on Hannah and Hesse. The frame church was raised, and the transepts of the main building were enlarged to include some classrooms. Around the turn of the century there were over thirty Sunday school teachers, and, in 1906, another addition was built adjacent to the classroom wing.

The following year, Hannah Street became Charlton Avenue, a name memorializing a former city mayor, Benjamin Charlton, who died in 1901. The church name changed accordingly.

Although the service was over, the church still had many attractions. He would rush back in through the pulpit door, past the gloomy coat racks, to watch the men open the safe under the stairway that didn't go anywhere.

It was also fun to visit the bookroom, where the librarians were much more cheerful and tolerant than those in the Public Library. All the books were protected by thick brown paper and you selected them by size and shape, like produce. He could always tell which ones were written by Laura Ingalls Wilder.

On the left of the stage in the wedding room there was a dark little alcove that had to be explored every few months. Occasionally he would join with others in a game of British Bulldog, a game appropriate to a church, in a broad sense. Sometimes he would be chased or pushed into the cloak-room adjacent to the women's washroom, and emerged feeling at once embarrassed and reckless.

In 1925 The Charlton Avenue Methodist Church merged with the Westmount Presbyterian Church. Together they founded the Melrose United Church, to

Continued on page 12

Remembering Downtown Church

which they moved in 1929. For nearly a year the sanctuary was silent, until a congregation of Baptist's rented the building and began holding services there. They bought the property outright in 1939, but were to be its occupants for only 19 years in total. For the first time in its history, the size of the church was far greater than that of the congregation.

In the vestibule was a sign that no one ever seemed to notice, and yet it must have been extremely important. It was a roll of honour entitled: "For King and Empire." Flanked by Union Jacks in elegant script, were written the names of the men of First Church who served in the Great Wars. There was even a special name with a cross beside it.

The first conversation leading to the sale of Charlton Avenue Baptist to its present owners took place in the Canadian Westinghouse Company, between two girls who were employed there.

One was the daughter of Rev. Morley Hall of the Baptists; the other, a girl who worshipped in the Christian Reformed Church at Dundurn and Main West. Their exchange of facts produced a basis for a mutually beneficial transaction: the Baptist enrollment was static, and the Christian Reformed congregation was swelling far beyond the capacity of their building.

Reverend S. Dykstra stepped down from the pulpit of his church one Sunday in 1948 to find Rev. Hall waiting for him with a proposition: to place a value on each of their properties, and effect a fair trade.

On Nov. 15, 1948, the deal was struck. For \$23,000.00 and the deed to the church on Dundurn, the First Christian Reformed Church of Hamilton took title to the venerable meeting house on Charlton and Hess Streets.

En route to Sunday School he would make his first attempt at memorizing last week's "veske". As soon as the teacher had wrought some semblance of order among the students, they would raise an enthusiastic, discordant version of "I will make you fishers of men," a phrase he didn't understand. There were adventures starring David and Joshua and Daniel, who prayed every morning. Try as he might, he could never bring himself to do that.

There was also an astonishing story about Elisha or Elijah, (who could remember?) who had his food brought to him by ravens, and could make oil multiply. When class was

over, he received, and quickly lost, a colourful Sunday school paper.

Church was best at Christmas time because of the Sunday school program and the carols and recitations. In the soft aurae of candlelights, the air in the church was charged and holy, and everyone seemed happy.

Afterwards, if he dared, he would sit in one of the great chairs on the altar. In his classroom, the teacher was waiting to distribute brown paper bags filled with oranges, candies, almonds and hazelnuts; paste-on stars or cards with sayings that glowed in the dark. And he left silent and flushed with pride, because she said his recitation of Isaiah 53:3 was the best ever.

A happier marriage of a congregation and a building couldn't be imagined, especially since old Mount Moriah found itself serving as an Ellis Island to thousands of Dutch immigrant families. For all its spaciousness, scores of chairs had to be set up in the aisles to accommodate worshippers.

In 1953 it survived, through the efforts of nearly thirty firemen, a tremendous fire in the basement. Renovations, including the fine wainscoting, altar and the coronas, all of which were designed and constructed by church members were completed in 1955. A good Casavant-Freres pipe organ was installed in 1972.

The vertiginous boy in the back seat of the '52 Chev didn't realize it but all the while he was racing towards the fall from grace called adolescence, and a vastly altered perception of the church.

Eventually he was taught that a building is thought to have little value in terms of the structure of the upper case church.

Nonetheless, we all make subconscious judgments upon nearly every building we see, even in passing, and, they make a deep impression on us. So it is that he felt a deep affection for a building that has, for a hundred years been equally amenable to, in Dickens' words, "sound hearts, wounded hearts, broken hearts."

Sometimes in the evening, if I am alone, I go out of my way to drive past it. If you travel down Charlton Avenue towards Queen Street you pass First Church's equally handsome cousin - Central Presbyterian, and then First comes into view on the left-hand side. A few street lamps and exterior lights keep a vigil around it. By their light, the affects of Hamilton's harsh



atmosphere and natural efflorescence are visible on the brick veneer. There are a few minor cracks, the inevitable result of settling. It appears formidable, brooding, secure, maternal and not a little inscrutable.

If the iron pinnacles were a tribute from the local foundry-men, could the beautiful robe of ivy draping the west wall be a tribute of another kind, from another source?

It is a question I have committed to the vast, and mounting, list of things I do not know for sure.

Paul Spoelstra is a framing carpenter living in Hamilton, Ontario. He and his wife Henny have a two-year-old boy and a two-week-young daughter.

A new Christian school ...

Continued from page 9

Christianity is preached as a narrow spirituality. We have not seen it as a robust, all-embracing faith. We see Christians for whom whole areas of life are totally divor-

ced from their Christianity. This leads to a schizophrenic existence.

"In Scripture we get a sense of wholeness and a sense that things are of the kingdom and not of the kingdom. If we read

only the parables we see that some attitudes are consistent with the kingdom and that others are not. In the early churches, lives were totally transformed by the gospel."

The discussion turned to

finances. Ian explained that the budget is met by means of tuition fees, donations from non-parents, fund raising by the Home and School and CRC collections.

The building budget is separate. The building is costing the society \$250,000. More than half of that has already been raised through pledges and loans. They hope to retire the debt within five years.

The low building cost is due to voluntary labour and wholesale price for material in many cases. So far the cost is below budget.

At present the school is housed in the educational facilities of the Alliston Christian Reformed Church. The new school is situated a mile out of town, in the middle of

farmland. It sits on 17 acres of land, which includes a ravine excellent for nature study.

After the interview with Ian Taylor and members of the staff, I stopped at a local restaurant for a bit of lunch. I asked the waitress if she knew about the new school that was being built on the townline, just outside of the village. "Oh yes," she said, "that school has something to do with the Dutch Reformed Church, I think. Yes, I'm quite sure it belongs to the Dutch Reformed Church."

It takes more than a name like the Alliston Community Christian School and a staff and student body that is 50 per cent non-Reformed, it seems, to escape the label of 'Dutch Reformed'.



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They shaped our lives

#17



The End of the Journey, Part 1

Touching the soil of his future country was an experience that most immigrants had looked forward to, and at the same time had been somewhat afraid of, according to John Elsen Sr. of Renfrew, Ontario.

John came during the early years of the postwar immigration wave. What he remembered of the first hours in Canada was the incredible patience of Canadian public officials who had to put up with "no understand English" customers.

He writes, "When these future Canadians tried to import strictly forbidden goods, they sometimes lost their cool. I heard an irate customs officer shout to a trembling Dutch farmer, who tried to import a big box of seed potatoes, 'Don't you know that there are also potatoes in Canada?' Out of another suitcase came a delicious piece of bacon. The officer put his nose to it and then asked the young man where he had the other half of the pig. Our young importer explained in his native tongue how his mother had tucked this piece of bacon in his suitcase. The obviously tired officer took the bacon out, closed the suitcase and shouted, 'Next!'"

A young lady was also caught smuggling things into Canada. She had at least twenty bags of flower seeds. The officer tried to question her but had little result. The language barrier stood as an invisible shield between them."

Once the last person had cleared through customs the trains could leave and the final leg of the journey begin. If one aspect of the trip west stood out, it was the sheer size of Canada. No one was prepared for the vast distances. The woods, the plains and finally (for those who went all the way to the West Coast) the mountains seemed endless. The distance between towns and wilderness railroad stations was immense. Whereas in the Netherlands every town is in sight of its neighbouring communities, this certainly wasn't so in Canada.

The long distances were especially hard on families with small children. They had to be entertained, fed, changed and washed. Sometimes sleep wouldn't come easily, and when finally everyone had dozed off, the train would come to a screeching halt on a siding, to allow others to pass. Sometimes water had to be taken in, because trains were still pulled by steam locomotives.

There were cold trips with frost on the windows, but there were also train trips with beastly hot weather. If the windows were opened for ventilation, smoke and soot would enter and cover seats, clothing and faces, faces that got grimmer as the trip continued.

The Vander Maas family still talk about their train trip to their children, who were too young at the time to remember. "The boat trip seemed long, but the days spent on the train seemed like an eternity. It was the worst part of immigrating."

So, this is Canada

The customs man asks if we speak English.

"Ja, ja, he speak Engels."

Three years of high school English come out haltingly;

a few "beg you pardons" help save time.

What did he say now?

I nod, but more than half escapes me.

"Yes, we're going to Oshawa,"

or Ossawa, as we said then.

"Ry maar an Ossawa, ry maar an,"

my brother would sing.

Someone gives us a gift.

It's a package of tobacco

and cigarette papers.

Just what we needed!

We have time to visit Halifax

and end up buying a tie

with a horse pictured on it.

May as well be Canadian right away.

When Isaac and Anna Esser came to Canada with their four children, back in the twenties, they described the train coaches as "built at the same time as the trans-Canada railway. The seats were very hard and were brought together for sleeping accommodations at night." Their diary continues,

"There were no pillows and no bedding. The upper deck was like a flat box. I slept there with two kids while my wife and the other two slept on the bottom. The windows rattled and everytime the whistle blew we were showered with smoke and cinders. There was a Quebec heater at the end of the coach on which milk could be heated for the baby.

"Just before we reached Montreal our train stood on a siding for about an hour. When daylight came we were curious to see what the country looked like. Our hearts sank as we looked in vain for the big barns and silos and the boy riding a pony [as were pictured on Canadian Pacific promotional posters in the twenties — ed.] What a shock as we beheld instead small tarpaper homes and barns with poor looking animals standing in the yard. The fences were made of stone."

Three years later, in 1929, a 38-year old Dutch mother with seven kids also boarded a westbound train. Her husband had left earlier and had found work in Winnipeg. His instructions for her to "sell everything and come" were followed to the letter. But what she hadn't told her kids, at least not until they were safely seated in the train in Halifax was a disturbing bit of news: "I have something to tell you, kids. When we were staying at Tante Trien's place (just before the trip), I got a letter from Pa. He wrote that we should stay in Holland this coming winter, since he

was out of work. The job he held was only for the summer. Now", she continued, "Pa is not aware that we are on our way, and we don't even know where to find him."

After a long trip, including an 8-hour stopover in Montreal, the train finally

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Talents ten lay dormant;
In heaven, all was still.

Talent one was given,
Often scorned by peers,
~~Beaten and browbeaten~~,
Mom's worry — "future" years.

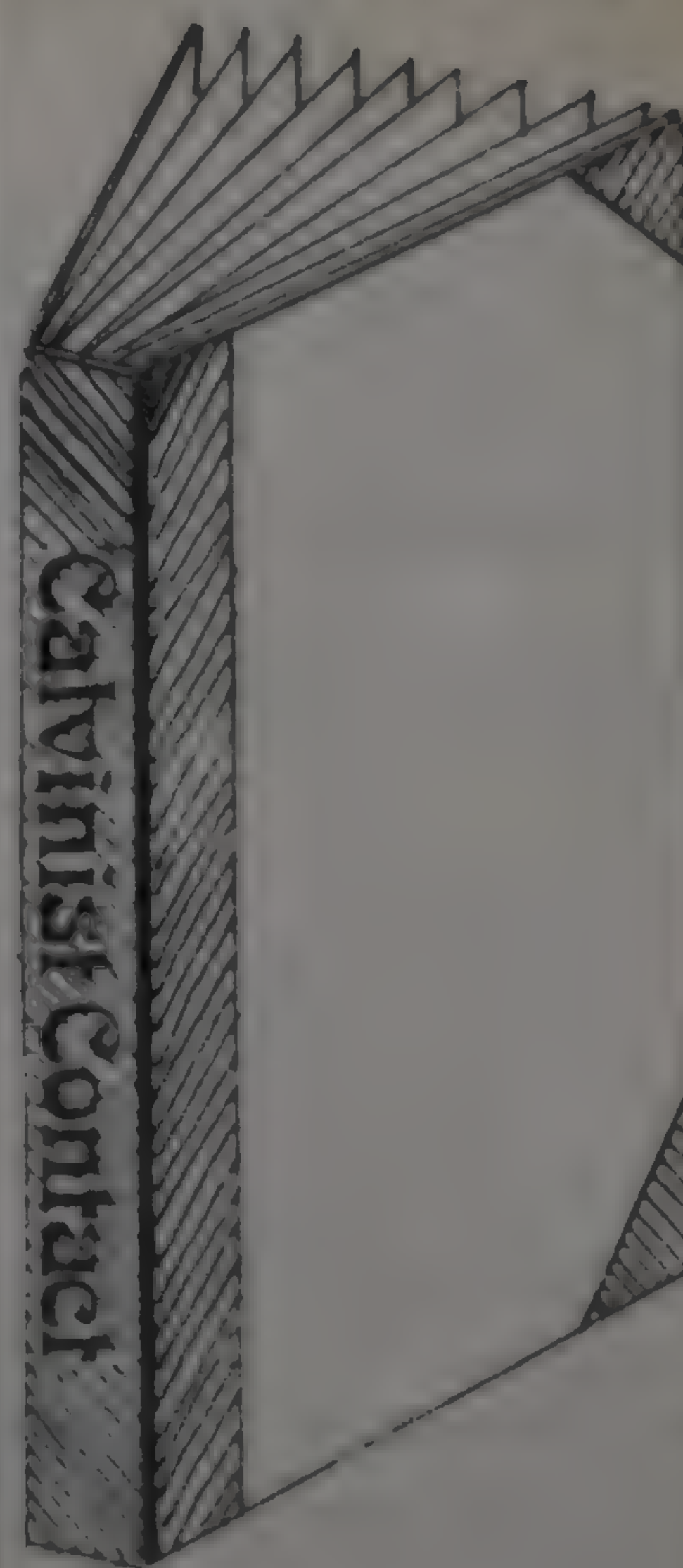
No ribbons handed out
For frustrated tears,
Dependent on God's help,
To struggle with his fears.

In heav'n a choir sings,
Praising someone who
Has his name inscribed in gold,
He made one talent — two.

Judy Lunsford

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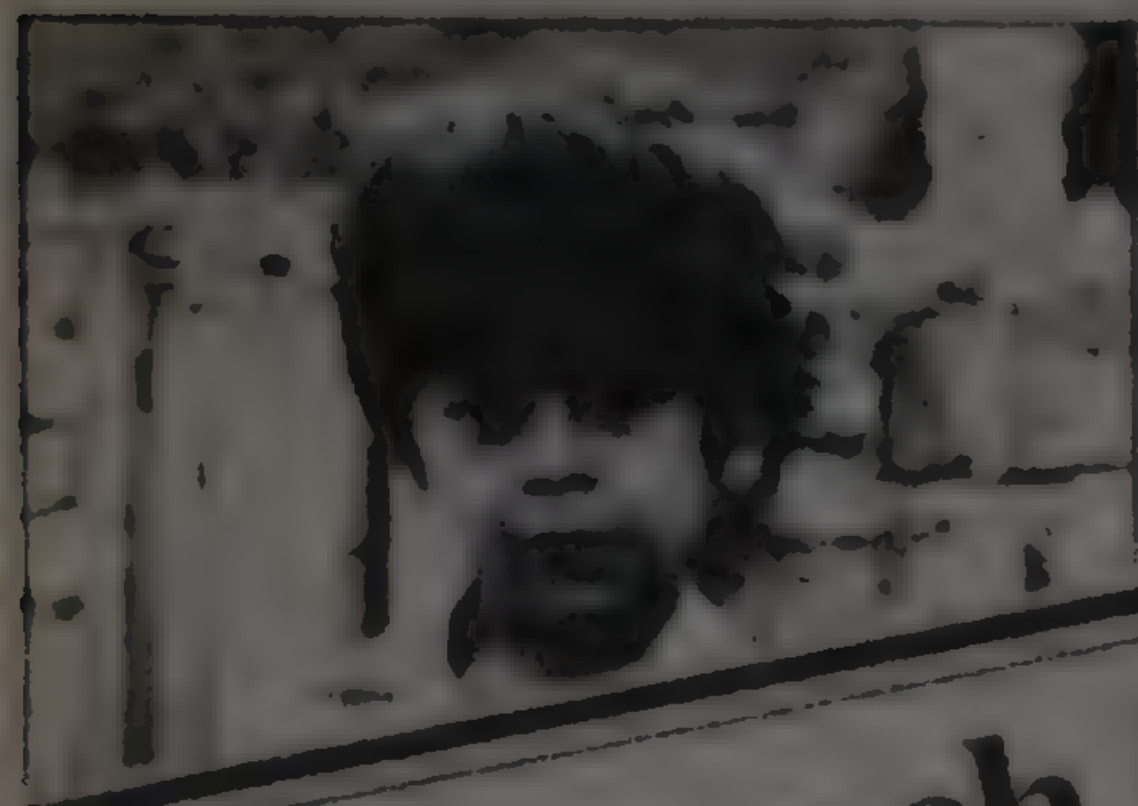


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Jose Alexander Velasco Lugo: Five years old. Family lives in rented house in barrio. Diet very poor. Sickness common. Outlook for the future is bleak.

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than we might throughout our lives. He's just one small life—what chance does he have to break free? How much is his life worth to you? You'd be surprised at how little it takes to help.

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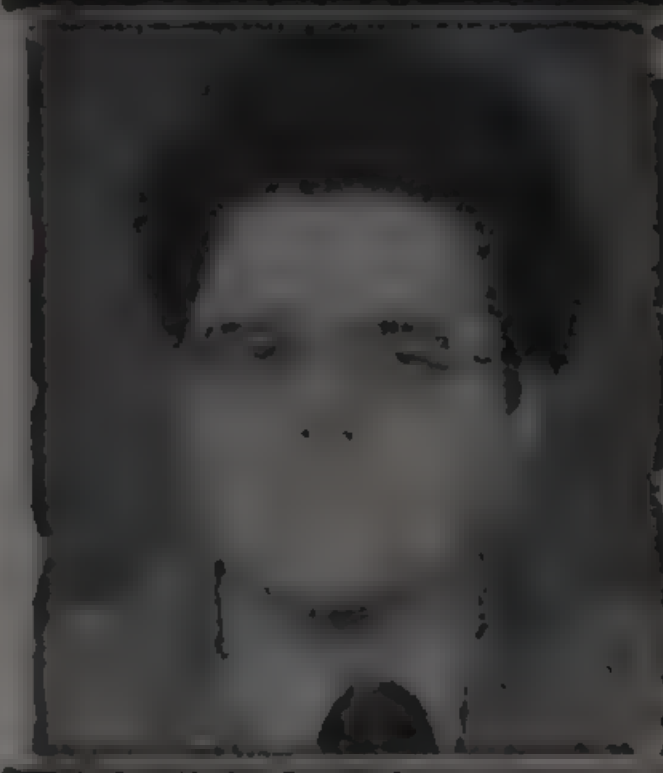
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Sects and cults (18)

Black Muslims (a)



Johan Tangelder

Sects and Cults

Since the American civil war, negroes have yearned for equality, dignity and freedom from oppression. But they have been disappointed many times. For many, white means oppression and evil. Black stands for the poor and the enslaved.

Racial turmoil has introduced some strange religious movements. The Afro-American cults shed light on the actualities of race in America. They are tokens of alienation from main-stream society. Not only sects and cults but also one major religion has rapidly grown in reaction to decades of white racism.

Islam has made strong inroads in the U.S., and also Canada. But even an approximate number of adherents is hard to come by. Gottesman, in *Islam in America*, presents this summary of the varied estimates of the total Muslim population: "Estimates vary widely: the U.S. government and the National Council of Churches (including the Task Force) claim that there are 2,000,000 in the country; *Islamic Horizons*, a publication of the Muslim Student's Association, claim three million (March, 1978); *Muslim World*, published in Pakistan, says there are five million Muslims in all of North America."

Enthusiastic missionaries for Islam have zealously worked among desperate members of the Black communities in the U.S., who continue to

suffer the ravages of second rate education and high unemployment, especially among youths.

1. Ahmadiyya Movement

This movement originated in India in the latter half of the 19th century. It became aggressively missionary and sent missionaries to many parts of the world. The first missionary to the U.S. settled in Chicago in 1921. Many converts were won among the Black people. The movement's U.S. headquarters are in Chicago. It adheres to the basic teachings of traditional Islam in most respects, but stresses strongly the belief not only in the prophet Muhammad, but also in all the prophets.

They believe that Jesus Christ didn't die on the cross, but swooned, and was released from the tomb by his friends. He travelled to India where he spent some forty years teaching and preaching. His alleged tomb in Srinagar, in Kashmir, is a centre for pilgrimage. Followers of the Ahmadiyya movement have been recently denied access to Islam's holy cities on the grounds that "they allegedly claim a later prophet following Muhammad and revelations or interpretations which militate against the teachings of the Quran."

2. The Moorish Science Temple of America

In the early twentieth century Islam was used as a counter-culture vehicle

against the white man's Christian faith. In 1913 Timothy Drew founded the Moorish Science Temple. He took the name Noble Drew Ell, to help advance his cause. He believed that Islam could unite the Black people. Drew became convinced that American "Negroes" should declare their "Asiatic" origins as Moors or Moorish Americans. His followers were promised salvation and self-respect. American negroes' self-defeating lifestyle must be abandoned. Drew's movement became successful, but with it came factionalism and violence. The leader met a violent death in 1929.

3. The Nation of Islam

After Drew's death a struggle for succession raged. Among the claimants to leadership was Wallace D. Fard who was said to be the reincarnation of Drew and a sometime visitor to Mecca. He founded a Temple of Islam in Detroit with a possible eight thousand members, and then a second in Chicago. Fard mysteriously disappeared in 1934.

In the midst of the dispute for the leadership position Robert Poole (1897-1975), the son of a Baptist minister in Georgia, became dominant. He took the name Elijah Muhammad. Elijah's followers have been referred to as Black Muslims, though the official name is the Nation of Islam. The movement was seen as heretical by the orthodox, immigrant Muslims. Elijah Muhammad's authority centred on the claim that Allah had personally communicated with him. According to Muhammad's teaching caucasian people are an inferior, latter-day offshoot of the Black Asiatic Nation. The U.S. would be destroyed in 1970. The Black Nation would emerge as the sole ruler of the world under Allah's guidance.

His speeches were racist, pouring oil on the fires of discontent. A typical speech said: "I am here to teach you how to be free. Free of the white man's yoke! Every white man knows his time is up. We will unite all the darker people of the earth. Then we will be masters of the United States - and we are going to treat the white men the way they should be treated." This radical approach appealed to frustrated blacks who never had the chance to dream the American dream and had lost faith in the white man's promises.

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Dutch

Persoverzicht

Carl D. Tuyl



• Onze prime-minister is op stap en predikt de deugden van de Canadese industrie in het Verre Oosten; de kamerleden zijn nog steeds in hun kiesdistrikt en of in Florida, en het is zogezegd een saaie boel in Ottawa. Gelukkig zorgden de dames van de Liberale Partij voor een beetje leven in de politieke brouwerij. Eerst was er Judy Erola die haar net geverfde rode lipjes een paar mijl voorbij sprak. Judy Erola is de dame die de onwaarschijnlijke combinatie van portefeuilles voor het Mijnwezen en voor de Vrouwenpositie beheert. In die capaciteit liet ze een proefballonnetje op dat als een looien kist weer naar beneden kwam. Ze suggereerde dat de belastingaftrek voor echtparen die geen kinderen hadden en waarvan de vrouw thuis werkte wel eens verdwijnen kon. Het arme mens onderging de toorn van ongeveer de halve natie, en moest zich in allerlei kronkelingen buigen om 't weer ongedaan te maken, hetgeen ze onmiddellijk deed met de vaardigheid die politici eigen is: "ik had het niet zo bedoeld" en "'t zal nog wel even duren" en meer dergelijke diplomatieke achterdeurtjes. Als de baas weer thuis komt van z'n verre reizen zal ze wel op 't matje geroepen worden. De andere Liberale dame die aandacht trok was de presidente van de partij: Iona Campagnola, die de liberale gelederen verstoorde door om een salaris te vragen. Dat presidentschap was in het verleden altijd een zaak van "liefdewerk, oud papier", maar nu blijkt dat Iona bijna platzak is en toch graag drie keer per

dag zou willen eten en daarvoor een bron van inkomsten nodig heeft. De partijkas die eveneens platzak is weet er niet goed raad mee. 't Wordt misschien nog een zaak voor de diakonie.

• In Quebec zit Rene Levesque met de bittere gevolgen van een besluit waarbij zo ongeveer de helft van alle ambtenaren twintig procent van hun salaris zouden gaan moeten inleveren. De vakbonden hebben daar nou juist niet op gereageerd met het enthousiasme van schoolkinderen die op ijs getrakteerd worden. Integendeel! Er is sprake van algemene stakingen en meer zulke fraaigheden, en Levesque zit er maar mee. Wat de situatie niet erg heeft geholpen is het feit dat de leden van de provinciale staten zich bij wet zes procent opslag hebben toebedacht. Dat was politiek gezien echt geen slimmigheid.

• Was er op het thuisfront weinig politieke aktie, anders was het op het terrein van de internationale verwickelingen. Tot leders verbazing kwamen er definitief vredelievende geluiden uit het Oostblok dat in Praag vergaderde. En wat nog meer verbazing verwekte is het zelfs nog meer onwaarschijnlijke feit dat zelfs Washington er muziek in zag. Nou moeten we natuurlijk geen hoera gaan roepen voordat we over de brug zijn, maar laten we de zaak heel voorzichtiger stellen dat de ijskoude verhouding tussen Oost en West niet meer

op het absolute vriespunt is. Meer durf ik erop het ogenblik niet van te zeggen.

• President Reagan droeg bij tot weer een andere verrassing. Zijn minister voor defensie riep een perskonferentie bijeen en kondigde aan met de opgewektheid van een man op de stoel van de tandarts, dat de defensiebegroting met acht biljoen dollar ingekort zou worden. De Amerikaanse regering heeft te kampen met een begrotingstekort van twee biljoen dollar. Dat is me eventjes een sommetje!

• De vrouw-in-het ambt bezocht de Falkland eilanden tot groot ongenoegen van de generaals in de regering van Argentinië die als reactie tegen dat bezoek weer heel heldhaftig van leer trokken.

• Op kerkelijk gebied trok het nieuws, dat in Nederland de Hervormde Kerk en de Gereformeerde Kerk van plan zijn in 1986 te fuseren, sterk de aandacht. Het laatste woord zal er nog wel niet over gesproken zijn, en het eindresultaat, zoals altijd, is natuurlijk een kerkgenootschap meer in plaats van minder in het kerkelijke mozaiek. Met betrekking tot kerkelijke fusies gaat de optelsom niet altijd op. Er komt een nieuw kerkgenootschap maar er zijn in alle waarschijnlijkheid Gereformeerden zowel als Hervormden die niet akkoord gaan met de fusie en daarom een onafhankelijk bestaan voortzetten. Zodoende wordt het dan: een verenigde kerk, een hervormde kerk en een gereformeerde kerk. Zo gaat dat op het kerkelijke erf, nietwaar?

Partner

Centraal Weekblad - In "De Wekker" (26), chr. geref., schrijft dr. Verplanke, burg. te Ridderkerk, over taalvervuiling. Sprak men vroeger over zondag als de eerste dag van de week, nu spreekt men over het "weekend", de zater- en de zondag. Intussen is er een nieuw woord in gebruik genomen, en dat is de "partner". Daarover merkt hij op:

"Het is een onweersprekbaar feit, dat het huwelijk weliswaar (hoe lang nog?) de enige gelegaliseerde samenlevingsvorm is, maar dat er daarnaast allerlei zgn. alternatieve samenlevingsvormen zijn gaan ontstaan. Een ongehuwde vrouw, hetgeen vroeger nog werd aangeduid met "hokken", maar tegenwoordig als "samenwoning". Een homofiele man leeft samen met een vriend of een lesbienne leeft samen met een vriendin en al die buitenechtelijke relaties heten dan "partners".

Dat alles, hoezeer te veroordelen, is nog tot daaraan toe. Maar in toenemende mate, helaas ook in onze kring, is gemakshalve het begrip "partner", vroeger een uitzonderingspositie aanduidende, uitgebreid ook tot de enige gelegaliseerde en nog in ruime mate overheersende samenlevingsvorm, het huwelijk.

Ook de echtgenoot(e) wordt nu als "partner" aangeduid, omdat men b.v. op uitnodigingen geen onderscheid wenst te maken tussen gehuwde paren en in een andere, naar onze overtuiging onoirbare samenlevingsvorm samenwonende paren. Vroeg-

Vervolg op pagina 16



J. Van Harmelen

Onregelmatigheden in de kerkdienst

Als je als predikant met pensioen gaat brengt dat ook met zich mee dat je min of meer geregeld "opgaat naar Gods huis met Gods volk". Je hebt in jaren geen dienst mee gemaakt waarin je niet zelf de liturg was. Nu wordt je door de liturg op de kansel meegenomen. Heel vaak, maar niet overal, worden de gemeenteleden opgeroepen tot een stil, persoonlijk gebed, gevolgd door het spelen of zingen van een passende hymn. Heel veel hangt af van de predikant. Drie jaar lang heeft de gemeente bij zijn voorganger het stille gebed thuis gebeden, nu is het stille gebed weer op zijn oude plaats voor het votum. In veel gemeenten wordt de gemeente bij het votum keurig ingeschakeld. Na het votum volgt de begroeting. De liturg groet de gemeente in de naam van zijn zender. Officieel wordt dat de "zegengroet" genoemd.

Heel wat predikanten denken dat het geen groet maar een zegen is. Zij heffen beide handen omhoog en leggen daarmee als het ware de zegen Gods op de gemeente. Andere predikanten, ze zijn helaas in de minderheid, heffen

alleen hun rechterhand omhoog om zo de gemeente te groeten. Als we iemand groeten heffen we, als we niet dichtbij hem zijn, onze rechterhand op.

De zegen, de benediction, behoort aan het einde van de dienst en dan is het gepast, net als de priesters in het Oude Testament, om beide handen op te heffen en Gods volk te zegenen. Waarom er dan ook weer predikanten zijn die maar een hand opheffen bij het uitspreken van de benediction is me niet duidelijk daar in de schrift over het opheffen van de handen (meervoud) wordt gesproken.

In onze eredienst heeft naar de "reformed tradition" de preek, de bediening van Gods Woord een centrale plaats. En gewoonlijk eindigt de predikant die bediening met een duidelijk amen. Net als het gebed tot God met een amen wordt beëindigd om te zeggen het zal waar en zeker zijn want mijn gebed is veel zekerder van God verhoord dan ik in mijn hart gevoel dat ik zulks van hem begeer, werd de preek met amen beëindigd om te zeggen: Wat ik u bracht is niets minder dan het ware Woord van

God, de waarheid die geloofd moet worden.

Sommige predikanten laten het amen weg en laten hun bediening van het Woord overvloeien in de vraag: "Zullen we bidden?" Ze zullen daarvoor hun reden hebben. Als je het echter voor de eerste keer hoort valt het op dat de bekrachtiging van het gepredikte Woord door het amen gemist wordt.

Er was nog iets dat mij als lulsteraar opviel. Wij hebben verschillende doopsbedieningen gezien en steeds noemde de predikant bij het dopen van het kind niet alleen de voornaam of voornamen maar ook de achternaam. Wij spreken toch ook van de doopnaam? Een kind heeft een doopnaam en dat is nooit ook achternaam. Het kind kan bij het dopen twee of drie doopnamen ontvangen maar ik had nog nooit gehoord dat de achternaam er bij werd ingeschakeld. Ik wist wel dat er kerken waren waar dat gebeurde, maar ik had nooit gedacht dat dat in de Christian Reformed Church ook gebeurde. Dat komt natuurlijk omdat we jarenlang als predikant onze plaats op de kansel innamen en dat is in zekere zin een eenzame positie. Er zijn echter predikanten die het nu doen.

Bij mijn onderzoek is het gebleken dat b.v. in de tijd toen het 3e Amerikaans Calvinistisch Congres werd gehouden in 1939 (Dr. Clarence Bouma was de erevoorzitter en Dr. S. Volbeda was de spreker) er nog gezegd en geschreven werd "dat geen enkele Christelijke kerk, noch vroeger, noch nu, ooit de achter-

naam, de geslachtsnaam, aan de doopnaam heeft toegevoegd en dat het dus een afwijking is van de algemene gewoonteder kerk."

Onze persoonlijke naam, waarmee wij genoemd worden, is onze doopnaam. Het is niet zonder oorzaak dat we onze persoonlijke naam onze doopnamen noemen, want die hebben we bij de doop ontvangen en daarmee zijn we bij de doop genoemd.

Reeds in Israël was de dag der besnijdenis de dag der naamgeving c.f. de besnijdenis van Johannes de Doper. Men verwonderde zich dat hij, niet Zacharias werd genoemd maar zelfs met een naam die in de familie niet voorkwam.

De doopdag werd vroeger ook wel de dag der naamgeving genoemd en "altoos werd dan alleen en uitsluitend de eigen naam genoemd". Daar kwam het op aan. Daarom heet onze voornaam zeer karakteristiek de doopnaam. (vgl. Dr. A. Kuyper Jr., Geref. Kerkbode van Rotterdam, nov. 1938).

Wij hebben een goede Liturgische Commissie in de Christian Reformed Church, die zou wellicht ook eens voorlichting over liturgische handelingen kunnen geven, want het schijnt dat er geen leiding gegeven wordt, ieder doet blijkbaar wat goed is in zijn eigen ogen.

Er is nog wel meer over die doopnaam te zeggen, maar het moest toch een van die zaken zijn "welke zonder veel over en weer schrijven in het reine kunnen worden gebracht."

Dutch

Minder refuges voor Canada in 1982

(Canadian Scene) — In het jaarlijkse rapport van het departement van immigratie en werkverschaffing wordt meegedeeld dat er in 1983 2.000 minder refuges in Can-

ada toegelaten zullen worden dan in 1982. De meeste refuges worden verwacht uit Oost Europa en Indochina, ongeveer 3.000 uit beide gebieden. In 1982 arriveerden er in Canada 4.000 mensen uit Indochina en 6.000 uit Oost Europa.

Uit Latijns Amerika en de Karibische landen worden 2.000 refuges verwacht tegen 1.000 in 1982 en uit het MiddenOosten worden 800 mensen verwacht, terwijl er in 1982 slechts 400 naar Canada kwamen. Uit andere landen worden voorts nog zo'n 200 refuges verwacht, vergeleken met 100 in 1982. Voor noodgevallen wordt in 1983 rekening gehouden met nog eens 2.000 vluchtelingen. Dat is hetzelfde aantal als in 1982.

De WCC komt naar Vancouver

De Windmill Herald - "Jezus Christus, het leven van de wereld" is het thema van de zesde algemene vergadering van de Wereldraad van Kerken, die van 24 juli tot 10 augustus in Vancouver, Brits Columbia, Canada, wordt gehouden. Deelnemers zijn driehonderd ledenkerken en ongeveer 4.000 afgevaardigden, waarnemers, adviseurs en journalisten.

De Wereldraad van Kerken, in 1948 te Amsterdam opgericht, is een oecumenisch orgaan en het resultaat van drie belangrijke stromingen, n.l.: de Internationale Missie Raad, "Life and Work" en "Faith and Order".

De voorbereiding van de algemene vergadering in Vancouver heeft veel tijd gevraagd en is gericht op de actieve impulsen van de nationale ledenkerken. In dat licht bezien zal in de loop van de komende maanden het "grondwerk" ook



Het gebouwencomplex midden voorgrond is van de wereldraad en enkele andere kerkelijke organisaties. Het is een soort kantoorflat met drie vleugels, waarin behalve de staf van de wereldraad (zo'n 280 mensen), ook die van de Lutherse wereldfederatie is gevestigd (100 personen), plus de staven van de conferentie van Europese Kerken, van enkele Amerikaanse kerken, van de Hervormd/Gereformeerde Wereldbond, van de Quakers en van het Oecumenisch en Moskou Patriarchaat (samen 20 man).

in Nederland van start gaan. Gespreksboekjes en studies

over het thema zijn al verschenen.

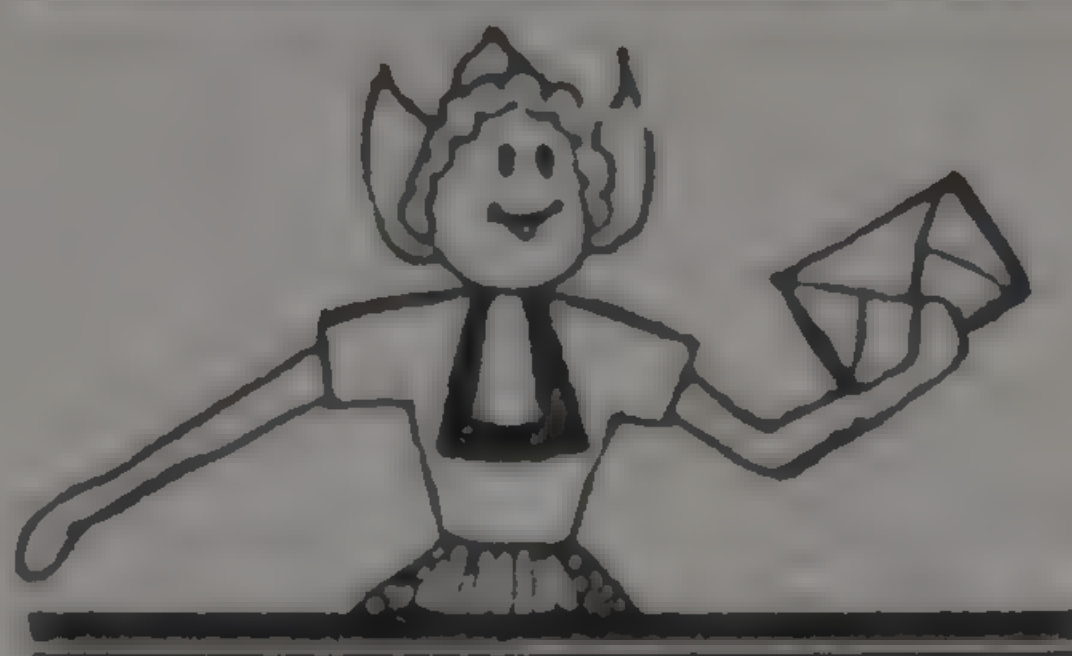
Partners

Vervolg van pagina 15

er gold de uitnodiging mede voor echtgeno(t)t(e) of verloofde, daarna was de uitnodiging geldig voor twee personen, nu wordt men uitgenodigd met "partner".

Op deze wijze wordt het taalgebruik uit de alternatieve samenlevingsvorm uitgebreid tot alle samenlevingsvormen en wordt het huwelijk naar de achtergrond gedrongen. En zo draagt dat taalgebruik er toe bij, dat - veelal onbedoeld - geleidelijk de bij het christelijk patroon behorende terminologie wordt vervangen door termen uit de wereld van het afwijkend gedrag, waardoor dat gedrag wordt genormaliseerd.

Uitnodigingen mede aan de partner dienen te worden beantwoord met de mededeling, dat daaraan, nu de echtgeno(t)t(e) niet is uitgenodigd, geen gevolg wordt gegeven. We hoeven ons niet door taalvervulling onder te laten walsen."



Uit Nederland

□ Onderzoek van het NIPO, dat gewijd was aan de viering van kerstmis in Nederland, wijst uit dat er in 1982 in 3,600,000 huizen, dat is 72 procent van het totaal, een kerstboom stond. In 1980 stonden nog maar in 2,600,000 huizen een boom. Dat in twee jaar tijd de belangstelling voor de kerstboom met een derde is toege-

nomen, lijkt haast een gegeven dat ook onderzoek waard is. Hoewel dan misschien zal blijken dat de reden zeer voor de hand ligt: de kerstbomen waren in 1982 aanmerkelijk goedkoper dan de vorige twee jaar. Toen kostten bomen van zo'n 1 meter 75 hoog F. 17.50, verleden kerst gehoeft voor zo'n boom niet meer dan 15 gulden te worden betaald. De daling van de prijzen is het gevolg van vraag en aanbod.

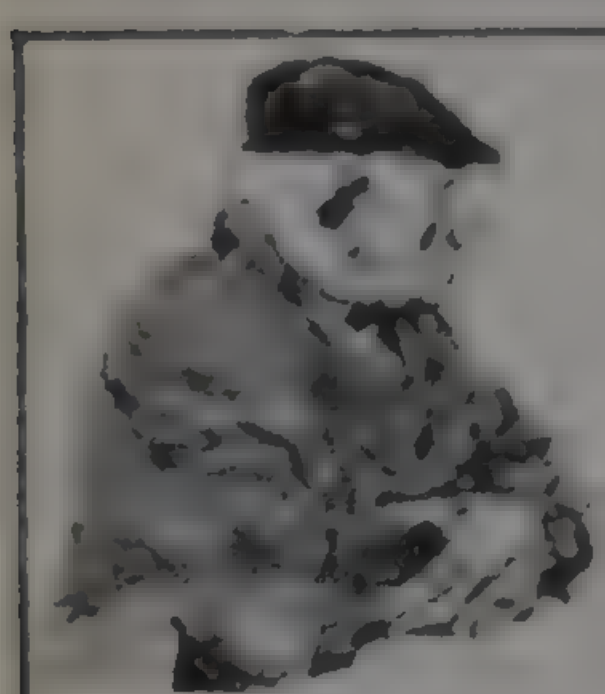
□ Bij een proefboring op het Nederlandse deel van de Noordzee is op 70 kilometer ten westen van IJmuiden olie aangetroffen op een diepte van bijna 1900 meter. Tijdens proeven produceerde de put 1500 vaten zeer vloeibare olie

per dag. Mobil/Holland Sea Search die de boring heeft uitgevoerd gaat verder zoeken om de ontwikkelingsmogelijkheden van het olieveld te bepalen.

□ De LOSON, de Landelijke Organisatie van Surinamers in Nederland, wil de onmiddellijke stopzetting van alle radio- en televisie-uitzendingen van de ultra-rechtse Centrum-partij. Dit verlangen is kenbaar gemaakt in een open brief aan Minister Korthals Altes van Justitie. Aanleiding is een radio-uitzending van de Centrum-partij op de Eerste Kerstdag. Volgens LOSON deed het CP-Tweede-Kamerlid Janmaat het in die uitzending voorkomen alsof alle buiten-

landers in Nederland misdadigers zijn en een bedreiging vormen voor de Nederlandse cultuur. De LOSON bestempelt de betreffende radio-uitzending van de Centrum-Partij als een zware belediging voor alle in Nederland levende Surinamers.

Hans Janmaat, die het enig Tweede Kamerlid van de Centrum Partij is, is in zijn woonplaats Den Haag door twee onbekenden belaagd. Janmaat stond met zijn fiets voor een stoplicht te wachten. Daar vroegen de twee, die ook op een fiets waren, of hij Janmaat was. Naar zijn zeggen werd hij daarop van zijn rijwiel gehaald. Hij kreeg een kopstoot en een klap op een oog, waarna de onbekenden verdwenen.



Als je 't mij vraagt

Is het streven naar
lotsverbetering geoorloofd? #2
Syrt Wolters

Broeder Mazereeuw (Dec. 24) vindt dat ik in 1946 in de Hollandse pers de a.s. emigranten had moeten waarschuwen hoe de zaak hier stond tenopzichte van Christelijke school en vakbeweging. Het spijt me dat ik dat niet kon doen; ik kwam zelf pas veel later. Pas in 1948. Twee hele jaren later. Ik kwam ook tot de ontstellende ontdekking dat er van Christelijke acties hier heel weinig sprake was. Toen ik hier een poosje was, vergeleek ik de toestand in Canada met de toestand in Nederland in 1800 en daarna. Het hele leven was beheerst door liberalisme. En zoals er in de vorige eeuw de schoolstrijd ontstaan is, zo is ook hier de schoolstrijd gaande (en nog lang niet gewonnen). Evenzo met de vakbeweging. De vakbeweging hier werd totaal beheerst door het socialisme. Marx heeft hier in Canada z'n tienduizenden verslagen. En politiek was hier alles "links".

De vraag was nu maar: wat doen de

Christen immigranten nu in zo'n geval? De Christen immigranten stonden hier ook voor de opdracht: Zoekt eerst het koninkrijk Gods en zijn gerechtigheid en al deze dingen (eten, drinken, kleding en zo) zullen u toegeworpen worden.

Nou, de meeste immigranten, de Christenen Inklus, vonden dat maar al te naïef. Je moet toch ook voor je gezin zorgen, of niet? Al dat zoeken van Gods koninkrijk kan wel waar zijn, maar het brengt geen brood op tafel, wat jij? Nee hoor, tenslotte een mens moet ook z'n verstand gebruiken. God heeft hem niet voor niets zijn hersenen gegeven. Al dat gepreek over het niet zorgen voor de dag van morgen is maar doordraverij, waar mensen aan doen, die aan godsdienst-waanzin lijden.

Daarom zijn de meeste Christenen, die voor de beslissing kwamen wat te doen in deze situatie, door de knieën gegaan. Br. Mazereeuw vindt ook dat een Christelijke vakbeweging hier geen schijn van kans zou hebben. Daarom zijn we nu, meer dan 30 jaar later, werkzaam in allerhande bedrijven. We zijn automatisch lid geworden van vakverenigingen en associaties die onze belangen (cursief van mij. S.W.) verzorgen bij onze werkgever. Daar heb je het, "onze belangen" worden verzorgd door de vakorganisaties. Ik dacht dat Jezus zei dat God daar voor zorgen wou. We hebben God de dienst opgezegd en een andere "afgod" gehuurd om onze belangen te verzorgen bij de werkgever. We zijn geen haar beter dan de Israëlieten in het Oude Testament, die Jehovah dienden en de afgoden! Zo doen wij.

Nu geloof ik best dat velen niet beseften wat ze deden. Men zag het zo niet, hoewel ons dat wel verbazen moet, want in geen enkel land ter wereld was het ons zo met de paplepel ingegeven dat ons leven moest gekenmerkt worden door ons ijveren voor de ere Gods!

Ik vraag me af hoe de eerste Christenen zich gevoeld moeten hebben toen ze begonnen Christelijk te leven in een wereld die van heidendom doortrokken was. Als ooit de omstandigheden moeilijk waren om als Christen te leven, dan was het zeker toen. En wat lezen we in de Handelingen en in de Brieven?

Ik herhaal wat ik in mijn praatje van 10 december zei: "Christenen waren aanhangers van 'de weg des Heren'. Die levenswijze kwam duidelijk uit in allerhande praktische dingen. Politiek gesproken weigerden ze om de keizer goddelijke eer te bewijzen. Economisch hadden ze het eigenaardige idee, dat men moest werken om aan de behoeftigen mee te delen (Ef 4:28).

Sociaal vormde men een stevig saamgevoegde groep, vaak met elkaar delend. Sommigen gingen zelfs zo ver dat ze persoonlijke bezittingen gingen verkopen om in de behoeften van hun mede-Christenen, die arm waren, te voorzien (Han. 2:45). En in hun beroep had men de vreemde opvatting dat een werkman zo moest werken alsof Jezus zelf z'n baas was! (Ef 6:5). En als het op ethiek in het leven aankwam waren ze een stralend voorbeeld. Ze stonden bekend om het feit dat ze elkaar zo lief hadden.

Petrus beschrijft die groep mensen

als een uitverkoren geslacht, een koninklijk priesterschap, een heilige natie, een volk Gode ten eigendom, om de grote daden te verkondigen van hem, die u uit de duisternis heeft geroepen tot zijn wonderbaar licht...!"

We hebben het 'eerst zoeken naar het koninkrijk Gods en zijn gerechtigheid' ingeruild voor een afgod, die voor een maandelijkse contributie onze belangent behartigt bij onze werkgever! Politiek danken we de NDP, die zo goed voor 'ons lot' zorgt. Dat dit gebeurt met totale negatie van het koningschap van Christus op politiek terrein, schijnt ons niet veel hoofdbrekens te bezorgen. Zolang 'ons lot' maar verzekerd is.

Het is zelfs zover met ons, dat men, terwille van "ons lot" maar liever de CLAC buiten de deur houdt. Is dat niet erg? De CLAC is immers toch tot niets in staat om ons lot te verbeteren! Alsof dat de inzet is van de CLAC. Als Christenen worden we geroepen om trouw te zijn aan onze Koning Jezus. Hem is immers gegeven alle macht in de hemel en op aarde. En daarom, omdat hij de machtige is, worden de Christenen uitgezonden om het grote en goede nieuws van zijn koningschap te verkondigen aan alle volken. "Hen lerende al wat ik u geboden heb!" En zolang het koningschap van Jezus niet erkend en gehoorzaamd wordt in de verhoudingen van werkgever en werknemer, dan is er nog een taak voor de CLAC. Niet voor de belangen van de werknemers; alleen maar voor de erkenning van het koningschap van Jezus. De belangen van de werknemer komt dan vanzelf in orde.

Classified Advertising

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Anniversaries	21.00
Obituaries	19.00
Notes of Thanks	15.00

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Calvinist Contact

99 Niagara St., St. Catharines
ON L2R 4L3, (416) 682-8311

THANKS

BROENINK: We wish to express our gratitude for all the tokens and the words of comfort received during our recent bereavement of our dear wife and mom.

Walter Broenink and family.

388 Masson St., Oshawa, ON L1G 4Z8

HARKEMA: The children of the late Taetske Harkema-Nauta want to express their sincere thanks and appreciation for the many letters and cards received during the recent loss of our dearly beloved Mem and Beppe. A special word of thanks to Rev. P.W. De Bruyne. 29 McLaughlin Rd. N., Brampton, ON L6X 1Y8

STARING: We wish to express our appreciation for the many cards, visits and congratulations of relatives and friends. It made our 30th Wedding Anniversary an unforgettable day. Above all we want to thank our heavenly Father who made all things well during these years.

John and Emmie Staring, 7900 McLaughlin Rd. S., #2411, Brampton, ON L6V 3N2

BIRTHS

DYKSTRA: "The Lord hath done great things for us; whereof we are glad" (Psalm 126:3). With much joy and gratitude, Peter and Linda Dykstra announce the birth of their first child, **TIMOTHY CLARENCE**, on December 30, 1982, 8 lbs. 10 oz. The happy grandparents are Mr. and Mrs. John Langendoen of Fordwich and Mr. and Mrs. Clarence Dykstra of Niagara-on-the-Lake. 155 Binscarth Ave., Kitchener, ON N2M 3E4

GUILLAUME: With thankfulness, to the Lord, August, Harriette, Joylene, Lisa and Franklin announce the birth of our daughter and sister, **TAMARA LOUISE GUILLAUME**, born December 23, 1982, at Edmonton, Alta.; 18th grandchild for Mrs. M.J. Guillaume, Brampton, Ont., and 11th grandchild for Mr. and Mrs. Boschma, High River, Alta.

SPOELSTRA: Paul and Henny thank God for the precious gift of a daughter, **ELIZABETH JOHANNA MARIE**, born January 5, 1983. A sister for Jordan Lee; 9th grandchild for Mrs. D. Farenhorst and 21st grandchild for Mr. and Mrs. P. Spoelstra.

"I will always be me, I will always be new!"
262 West 2nd St., Hamilton, ON L9C 3G7

VANDERHOEK: With thankfulness to the giver of life, we, Al and Janneke, welcome with much love our son, **CHAD**, born on January 3, 1983. Second grandson for Mr. and Mrs. W.H. Jager of Montreal, Quebec and fifth grandson for Mr. and Mrs. B. VanderHoek of Edmonton, Alta.

BIRTHS

VAN HARMELEN: Andrew and Gerda (nee Herder) are thrilled, with thanks to our covenant God, with the arrival of their daughter, **LAURA ANN**, on Friday, December 24, 1982, weighing 6 lbs., 15 oz. A sister for Lisa and Jeffrey. Proud grandparents are: John and Liz Van Harmelen of Palmetto, Fl., and Dick and Grace Bosgraaf of Whitby, Ont.

317 Salerno St., Oshawa, ON L1J 6W1

MARRIAGES

VOS-ACASTER: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:5-6).

Mr. and Mrs. George Vos of Smithville, Ont., are pleased to announce the forthcoming marriage of their daughter, **WILMA LORETTA** to **RONALD WAYNE ACASTER**. Wedding vows will be exchanged in the presence of God and amongst family and friends, the Lord willing, on Saturday, January 29, 1983 at 4:00, Smithville Christian Reformed Church. Rev. Katerberg officiating.

Future address: 90 Woodlawn Ave., Apt. #5, Welland, Ont.

ANNIVERSARIES

Kitchener Niagara-on-the-Lake 1953 1983
With thanksgiving to the Lord, we are happy to announce the 30th Wedding Anniversary of our parents and grandparents,

**KLAAS and SYA
DYKSTRA**
(nee VanderLoo)

"The steadfast love of the Lord never ceases, his mercies never come to an end; they are new every morning; great is thy faithfulness" (Lam. 3:22,23).

With love and congratulations from your children and grandchildren:

Peter & Linda Dykstra; Timothy — Kitchener
Harry & Marina Dykstra; Joshua, Shane, Caleb — Ottawa
John & JoAnn Fekkes; Christopher, Jaclyn — Georgetown
Clarence & Ingrid Dykstra — Brampton
Helen Dykstra — Kitchener
Home address: R.R.#2, Niagara-on-the-Lake, ON L0S 1J0

Koekange Moorefield 1948 1983

January 30
"The Lord is my Shepherd I shall not want" (Psalm 23:1). With joy and thankfulness to our heavenly Father, we are happy to announce our parent's and grandparent's 35th Wedding Anniversary.

LUCAS and LAMMIGJE MULDER
(nee Steenbergen)

May God continue to bless them and keep them in his care. Congratulations and much love from your children and grandchildren:

Ralph & Mary Mulder; Carolyn, Sheila, Sheri — R.R.#3, Wellandport

Fred & Aly Mulder; Laura, Rita, Jan, Lucia — R.R.#1, Gowans town

Pete & Birgit Mulder; Benjamin, Daniel — Catacamas, Honduras
Tony & Jane Mulder; Luke & Angela, Herman & Lisa — Rose St., Lucknow

Harry Mulder — at home
Lucas Mulder Jr. — at home
Tina Mulder — Kitchener
Tim Mulder — at home
Arnold Mulder — at home
Home address: R.R.#3, Moorefield, Ont.

ANNIVERSARIES

Witmarsum Hamilton 1933 1983
With thanks to the Lord, we hope to commemorate our 50th Wedding Anniversary with our children on January 25, 1983.

HENDRIK and CLARA M. HELDER
(nee de Vries)

Onze trouwtekst was Samuel 30:6 "doch David sterkte zich in den Heere zijnen God."

Children and grandchildren:
Nick & Ann; Sherri, Jeff — St. Thomas, Ont.

Ena & Wilf; Rosalind, Robert, Leslie-Ann, Steven — London, Ont.

Ed & Ellen; Christina — Millgrove, Ont.

Home address: 870 Upper Wellington St., Hamilton, Ont.

1943 January 28 1983

The Lord has given us the privilege of celebrating with our parents, their 40th Wedding Anniversary.

EGBERT and WIETSKA REINDERS
(nee Vos)

"May the Lord bless you and keep you; the Lord make his face shine upon you and be gracious to you; the Lord turn his face toward you and give you peace" (Numbers 6: 24-26).

With much love:

Keith & Tanny Reinders; Marlene, Kathy, Eddy — Kitchener
Joe & Lois Reinders; Kimberly, Christopher — Dutton
Helen & Simon Crans; Wendy, Christy, Derek — Devlin
Rose & Tjeerd Tjeerdsma; Lisa, Heather, Erica — Thornhill
Fran Reinders — Willowdale
Grace & Gerald Zwart; Dirk, Jodie, Mark, Julie — Carrying Place
Reception/open house: January 29, 1983 at 8:00 p.m. in the Chr. Ref. Church, Ottawa St., Kitchener, Ont.
Good wishes only, please.
Home address: 2969 Kingsway Dr., Apt. #808, Kitchener, ON N2C 2H7

On January 16, 1983,

CHARLES and SADIE TIEMSTRA
(nee Tuinlinga)

celebrated their 55th Wedding Anniversary.

Happy Anniversary Mom and Dad. May the Lord continue to keep you and bless you in the years to come. Love from your children:

Albert & Betty Tiemstra — Barrhead, Alta.

Clarence & Ann Tiemstra — Neerlandia, Alta.

Arie & Cecelia Krikke — Edmonton, Alta.

Dave & Bertha Tiemstra — Edmonton, Alta.

Fred & Evelyn Van Laare — Coral Springs, Florida

Gerald & Susan Prinsen — Edmonton, Alta.

Ernie & Irene Tiemstra — Spruce Grove, Alta.

Bert & Lill Krikke — Edmonton, Alta.

Ed & All Tiemstra — Edmonton, Alta.

Henk & Carol Seinen — Smithers, BC

Pete & Corrie Tiemstra — Edmonton, Alta.

46 grandchildren and 9 great-grandchildren.

Home address: 8728 - 163 St., Edmonton, AB T5R 2N6

OBITUARIES

The Seniors Club, "Lasting Friendship" of Guelph, Ont., express their love and sympathy to Mrs. J.M. de Vuyst and family with the passing away of their beloved husband, father, grandfather, and great-grandfather,

J.M. DEVUYST

on January 12, 1983.
May the Lord comfort them in their sorrow.

OBITUARIES

On January 3, 1983, it pleased the Almighty God to promote to his glory,

CHARLES DYKSTRA

after an earthly pilgrimage of 77 years.

Beloved husband of Dorothy Dykstra for 53 years.

Loving father of:

Henry & Gay Dykstra
Winnie & John VanderLinden

Jeanette & Charles Crimes

Grandfather of:

Dorothy & Steve Michael

Charley, Will, Lisa and Paul

Great-grandfather of AshLeah

Memorial services were held in the Chr. Ref. Church of Georgetown, Ont., on January 8, 1983. Rev. John De Jong officiated.

2 Timothy 2:11,12.
Home address: 42 Delrex Blvd., Georgetown, ON L7G 3Y4

The Ladies Society "Pray and Work" of the First Chr. Ref. Church of Abbotsford, B.C., extends Christian sympathy to Mrs. Nelly Mannes and family in the passing of their husband and father,

MR. JAN MANNES

on January 2, 1983.

May God grant his grace and comfort through his Word and spirit in this time of sorrow.

Monday, January 10, 1983

After a long illness, the Lord took unto himself our beloved wife, mother and grandmother,

GEERTJE PLANTENGA

Wife of Heerke Plantenga — St. Catharines, Ont.

Mother of:

Dirk Plantenga — Abbotsford, BC

Stelle Zijdeveld — Olds, Alta.

Eppie Plantenga — Grootegast (Gr.), Holland

Ann Vaatstra — Opende, Holland

Gerrie Brunslow — Medicine Hat, Alta.

Harry Plantenga — Huron Park, Ont.

Christine Plantenga — Stratford, Ont.

Jeanette van der Heide — Burlington, Ont.

Also survived by 18 grandchildren.

Funeral took place on January 12, 1983, at Maranatha Chr. Ref. Church, St. Catharines, Ont.

Home address: 2 White St., Apt. #302, St. Catharines, Ont.

"Wat God doet is welgedaan."

On January 10, 1983, the Lord called home his faithful servant,

TEUNISSCHINKEL

at the age of 82 years.

Sadly mourned and remembered by his wife Elizabeth — Chatham, Ont.

and children:

Jo & H. John Vaandering — Brantford, Ont.

Tiny & Jan Koolwijk — Zwijndrecht, The Neth.

Bill & Corrie Schinkel — Hamilton, Ont.

Corrie & John Lammers — Kitchener, Ont.

Joe & Clara Schinkel — Tagish, Yukon

Gerry & Ruth Schinkel — Essex, Ont.

Herman & Tena Schinkel — Essex, Ont.

Ben & Winny Schinkel — Essex, Ont.

Lies Schinkel — Nieuwegein, The Neth.

Willy & Ollie Heimstra — Dorchester, Ont.

also 40 grandchildren and 14 great-grandchildren.

Home address: 40 Elm St., Apt. #206, Chatham, Ont.

OBITUARIES

Op 10 januari 1983 nam de Here tot zich in zijn heerlijkheid,

MR. TEUNIS SCHINKEL

Bij deze betuigen wij onze innige deelneming en bidden dat God zijn vrouw, kinderen en kleinkinderen zijn sterkte en troost wil schenken.

"Zalig zij die in de Here sterven".

De bewoners van 'South Chatham Village', Chr. Senior Citizen Home, 40 Elm St., Chatham, ON N7T 6A5

"He who dwells in the shelter of the most high will rest in the shadow of the Almighty" (Psalm 91:1).

On January 5, 1983, the Lord took to himself our dearly beloved husband, father and grandfather,

JAN JOHANNES VAN DRIEL

at the age of 66.

Husband of Johanna van Driel (nee Rebel).

Father and grandfather of:

Corry & John Groot; Joan, Joyce, Sharon, Ronny, Kevin, Arnold — Houston

Gerry & Diana van Driel; Kim, Sheri — Edmonton

Tom & Nancy van Driel; Michelle, Lena, Laura — Edmonton

Joan & Clarence Groot; Carolyn, Jim, Ken, Gloria — Neerlandia

Ann & Peter Joziassse; Mark, Amanda, Evangeline — Calgary

John & Heien van Driel — Toronto

Funeral service was held on Saturday, January 8, 1983, at the Bethel Chr. Ref. Church. Rev. C. Fennema officiated.

Home address: 3627 - 110 Ave., Edmonton, AB T5W 0H6

"That I am not my own, but belong body and soul in life and death to my faithful Saviour, Jesus Christ."

On Saturday, January 1, 1983, at the age of 84 years, the Lord took unto himself our mother and grandmother,

BASTIAANTJE CORNELIA VANDERKWAAK
(nee Bette)

predeceased by her husband Nicolaas, daughter Wilma and grandson Ted.

Survived by: sister Keetje in Holland and sister Coda in Ontario and children:

Pine & Casey Braam — Terrace, BC

Dirk & Shirley Schuurman — Brownsville, Ont.

Jane & Cor Braam — Terrace, BC

Abe & Rene Vanderkwaak — Terrace, BC

Len & Tine Vanderkwaak — Terrace, BC

Rita & John Veenstra — Houston, BC

Corrie & John Vis — Terrace, BC

Nick & Jean Vanderkwaak — Grand Rapids, Mich.

Joe & Joyce Vanderkwaak — Terrace, BC

42 grandchildren and 28 great-grandchildren.

Corresponding address: C. Braam, 4518 Sparks St., Terrace, BC V8G 2W5; phone: 635-5558

"Mijn genade is u genoeg, want mijn kracht wordt in zwakheid volbracht" (2 Corinthians 12:9).

Suddenly on Thursday, December 30, 1982, at the age of 66, the Lord took unto himself our beloved wife, mother and grandmother,

ELIZABETH VANDOP
(nee Koorneef)

Beloved wife of Adrian N. Vandop for 41 years.

Dear mother of:

Adrian & Jannette Vandop — Richmond

Gary & Wilma Vandop — Chilliwack

Bill & Sandi Vandop — Ladner

Coby & Bert Busink — Ladner

Nick Vandop — Surrey

and 14 grandchildren

Home address: 5260 Maple Rd., Richmond, BC V7E 1G3

Classified Advertising

OBITUARIES

"The Lord is my strength and song, and is become my salvation" (Psalm 118:14).

On December 31, 1982, after a lengthy illness which she so patiently endured, the Lord took into his eternal glory and rest our dearly beloved wife, mother, grandmother and great-grandmother.

GERARDINA YPMA
(nee Alkema)

at the age of 78, after a happy marriage of 54 years.

Although mourning our loss, we rejoice in her victory.

Beloved wife of Liewe Ypma
Mother of:

Ann & Harold Bolt — Thunder Bay, Ont.

Ellen & Don Ten Hare — Thunder Bay, Ont.

Betty & George Ypma — Abbotsford, BC

John & Henny Ypma — Thunder Bay, Ont.

Cye & Cathy Ypma — Thunder Bay, Ont.

16 grandchildren, 1 great-granddaughter.

Mom's favourite Psalm was 118:7

"De Heer is mij tot hulp
en sterkte:

Hij is mijn lied, mijn
psalmgezang.

Hij was het, die mijn heil
bewerkte,

dies loof ik Hem mijn leven lang.

Men hoort der vromen tent
weergalmen

van hulp en heil, ons
aangebracht.

Daar zingt men blij met dankb're
psalmen:

Gods rechterhand doet grote
kracht."

Home address: 568 Simon Fraser
Dr., Thunder Bay, ON P7C 4V2

TEACHERS

BLYTH: Wingham and District Christian High School plans to open in September, 1983, D.V. We have decided on a principal, and we need one teacher to complement him in **Grades 9 and 10** in the following areas: English, history, Bible and geography; teaching knowledge of French is helpful. Please contact: Mrs. Ruth Dieleman, Secretary, P.O. Box #238, Blyth, ON N0M 1H0 or call: 1-519-523-9233.

BRESLAU: Woodland Christian High School invites applications for positions in the areas of **Math/Science** for September 1983. Send application and resume to: Woodland Christian High School, R.R. #1, Breslau, ON N0B 1M0.

LONDON: London Parental Christian School invites applications for the position of **principal** for the 1983/84 school year. L.P.C.S., with grades K through 8, employs 6 full-time and 5 part-time teachers. We are located in south-western Ontario, in the home of the University of Western Ontario. Send applications and resume to: Larry Essenburg, London Parental Christian School, 202 Clarke Side Rd., London, ON N5W 5E4; phone: (519) 455-0360.

SARNIA: Lambton Christian High School requires a **physical education teacher** for a position opening in September, 1983. Please send applications to: Morris Schenk, Chairman of the Education Committee, 558 Bridgen Side Rd., Sarnia, ON N7T 7H3; phone: 1-(519) 337-2605.

PASTOR NEEDED

FT. McMURRAY: Anyone interested in an exciting, challenging ministry in a **Home Missions Church** in Ft. McMurray, Alberta, please contact Ray Klapwyk at 110-9602 Franklin Ave., or phone 791-3845. A field profile and expectations is available on request.

TEACHERS

London District Christian Secondary School

24 Braeside Ave., London, ON N5W 1V3
Phone: 519-455-4360

The London District Christian Secondary School invites qualified persons to apply for the position of **PRINCIPAL**. Duties will commence on August 1, 1983.

The school, located in London and serving 7 different communities, has an enrollment of approximately 290 students. The school offers a complete academic program for advanced and general students.

Plans are presently underway to add programs in the Fine Arts and in Vocational education.

For further information please contact W. Drast, Principal. Please send your application and resume to Mr. Henry Aukema, Chairman of the Education Committee, R.R. 6, Strathroy, ON. Tel: 519-245-4916. Deadline for applications is Feb. 4, 1983.

(The school may also have possible vacancies in French, Mathematics, Science and English).

Vancouver Christian School

Vancouver Christian School will have possible teaching vacancies for the 1983-84 school year in several areas. Please send your application and resume to the appropriate address.

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intermediate
junior high
senior high

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Tel: (403) 455-8515

SASKATCHEWAN: The Saskatoon Society for Christian Education invites applications from experienced persons to fill challenging positions as **principal-teacher** and **teacher** in our new inter-denominational Christian School; grades K through 8, scheduled to open September, 1983. Send applications to: Mrs. G. Hogeterp, 2325 Herman Ave., Saskatoon, Saskatchewan S7M 0N5; phone: (306) 652-4655.

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Events/Books

Children's reading

Fantastic reading

Alpha Centauri, Robert Seigel, Cornerstone Books, Westchester, Illinois, 1980; \$9.95. Reviewed by Jan de Bree, Grafton, ON

Becky, an American girl, goes to England with her father who has a visiting professorship at the University of London. When Becky makes friends with a horse named Rebecca on a farm in Surrey, she experiences strange events.

In a forest near the farm stands an ancient tree. One night Rebecca (the horse) leads Becky to the tree which is shrouded in fog. They happen to ride through the Eye of the Fog, discover themselves in another time period, and, in the midst of a war between men and centaurs. The war is a program carried out by evil men to exterminate the gentle and peaceful centaurs.

Becky and the horse are captured by the centaurs. Wishing to know what to do with Becky, the centaurs consult the wise First Ones who live far away. The First Ones want Becky to come to them because they want to explain to her how she can save the centaurs from the destructive evil men.

Trying to reach the First Ones was difficult. Evil men obstruct her journey. But Becky survives and reaches them. They explain she must open the Path to the Stars; an escape route for the centaurs.

For children and adults who enjoy fantasy this is another story to read. The book is well written and the adventures exciting. Only the chapter entitled "The Journey" is weak; compared with the other adventures Becky experiences.

this one is weak and anticlimactic. *Alpha Centauri*, like many other fantasies, deals with the struggle

of good and evil forces with the good winning the final battle and the war.

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1943

February 14

1983

Holland Marsh District Christian School

First Christian Parental controlled school in Canada

***Calling friends, past and present students and teachers and anyone interested to help us celebrate the 40th anniversary and dedication of the new addition to the school building, to be held, D.V.

Saturday, February 12, 1983

Special Thanksgiving service at 2 p.m.

President of Redeemer College: Rev. De Bolster speaking.

Open house and slide and film presentation at the school.

With refreshments served afterwards.

Anyone requiring lodging or other information, contact:

Louis Bierling

R.R.#2, Newmarket, ON L3Y 4V9

(416) 775-6571

The Women's Guild

of Hamilton District Christian High School

is hosting

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on

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at 6:30 p.m.

in the high school auditorium

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1983
(behalve op zondag)

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Al deze heerlijkheden zijn door experts klaargemaakt en worden met zorg gepresenteerd en geserveerd in de intieme gezellige sfeer waar wij zo beroemd om zijn...

Er is natuurlijk een muziekje op de achtergrond... en "Last but not least" geeft het "Toronto Airport Hilton Hotel" u tijdens het festival de kans een retourbiljet te winnen Toronto-Amsterdam, aangeboden door KLM Royal Dutch Airlines.

Bel ons even voor uw reserveringen: 677-9900

LET'S PLAY CHESS

Editor: Pete Layer

THE OCTOBER LADDER

Contestants	Problems:	#932	#933	#934	#935	Sub- Total	Prev. Total	Total
K. Amsinga (VII)	Points:	3	2	3	2	10		
H. Brouwer (IV)		3	2	3	2	10	45	55
P.W. Lamain		3	2	0	2	7	30	37
		3	Game only			3	23	26

Comments

Before we resume our regular program, we will catch up on this ladder. If your name does not appear here, while you did send it in on time, do not panic. I believe the mail system is still catching up on November and December letters and parcels as of this writing.

If your name does not appear here because you did not send your solutions at all, dig up your October *Calvinist Contact* and enjoy the solutions presented below. I have included some additional comments on the theme or idea of each position.

October Solutions

#932 Game Position

Black defends himself as follows: 1. -, BxKP; if 2. NxB, QxN; 3. RxQ, P-B8/Q; Black wins. If White does not take the Bishop, Black defends his KNP easily.

#933 (Pituk) Key: 1. N-N5 tempo. The key allows an additional escape route (besides Q3) on KB5 for the Black King. The key also closes a diagonal (QB1-KR6) and opens a file (KR) to be used by the Queen.

#934 (Hartong)

Notice how the Black Rook, Bishop and Pawn are involved in "cycles." Key: 1. K-B8 threat; 2. N-N7 ch., 3. P-Q8/N mate. Variations: 1. -, R-Q4; 2. Q-B4 ch., P-K4; 3. QxN mate. (R moves, interferes with Bishop; Pawn makes second move). 1. -, B-K3; 2. Q-KR2 ch., R - 3. QxR mate (B moves, interferes with Pawn; Rook makes second move). 1. -, P-K4; 2. NxNP ch., BxN; 3. Q-N4 mate. (P moves, interferes with Rook; Bishop makes second move). Tries: 1. Q-R6? B-Q4; or 1. N-Q5?, NxN; or 1. NxP ch., BxN; 2. PxR, P-K4 no mates.

#935 (Cacciari)

Key: 1. R-K2 threat 2. N-K4 or N-N5 mate. The White Rook must hide behind his Pawn in case Black plays 1. -, BxKP (then 2. PxR mate).

Calendar of events

Jan. 22 Christian Farmers Federation of Ontario workshops, The Faith and Agriculture Lecture Series starting at 10:00 a.m. to 4:00 p.m., Room 141, Animal Science Building, University of Guelph.

Jan. 26, 27 Twelve week courses in Dutch language and reading begin at the Institute for Christian Studies, Toronto. \$60 fee plus \$10 text. Three levels: advanced, intermediate, introductory. Taught by native Dutch-speaking graduate student. Call (416) 979-2331 for more information.

Jan. 28-30 Discovery '83 conference on Christian Hope in a post-Christian age for university and college students who seek to integrate their Christianity with academic and vocational pursuits at the Institute for Christian Studies, Toronto.

Feb. 5 Christian Farmers Federation of Ontario workshop, The Faith and Agriculture Lecture Series starting at 10:00 a.m. to 4:00 p.m., Arboretum Centre, University of Guelph.

Feb. 9-11 Dr. Rosemary Ruether lectures on "Women's Experience and Christian Thought" at the Institute for Christian Studies, Toronto. Lectures at 3 p.m. each day.

Feb. 12 40th Anniversary and Dedication of school addition Holland Marsh District Chr. School service of thanksgiving beginning at 2 p.m., open house and refreshments afterwards.

Mar. 11-12 & Mar. 25-26 Nicholas Wolterstorff lectures on "The Calvinist Vision," "The Structure of the Modern World," "Liberation Theology and Contemporary Dutch Reformed Thought," "World Poverty," "Urban Ugliness and Aesthetics," and "Nationalism," at the Institute for Christian Studies, Toronto.

The Canadian Home Bible League: Van Polen Multi-Media presentations: Jan. 16, Burlington, Jan. 16, Stouffville, Jan. 23, Hamilton; Feb. 20, Galt; Feb. 27, Toronto; Mar. 6, Ottawa; Mar. 27, Willowdale.

An extension course sponsored by The King's College and St. Stephen's College, to be held at St. Stephen's College, 8830 - 112 St., Edmonton, starting at 7:30 p.m. Topics and dates:

Jan. 27: "In the World But Not Of the World: Transforming Public Institutions or Alternative Christian Institutions" led by B. Miller, Bill Werry.

Feb. 3: "Art: Morality, Manipulation, or Gift of God?" led by Darryl Auten, Lambert Zuidervaat.

Feb. 10: "Perception by Stereotype" led by Garth Mundle.

Feb. 17: "Despair and Hope in the Nuclear Age" led by R. Hankinson.

Feb. 24: "Christianity and the Environment: Stewardship" led by Harry Cook and Peter Mahaffy.

Mar. 3: "Tying It Together" led by Russell Savage, Darryl Auten, and Leslie-Ann Hales.

Lyle McBurney of the Ontario Association of Alternate and Independent Schools (OAAIS) on tour:

January 25, 26, 27: Brantford, Kitchener, Guelph;

Feb. 1, 2, 3: Strathroy, London;

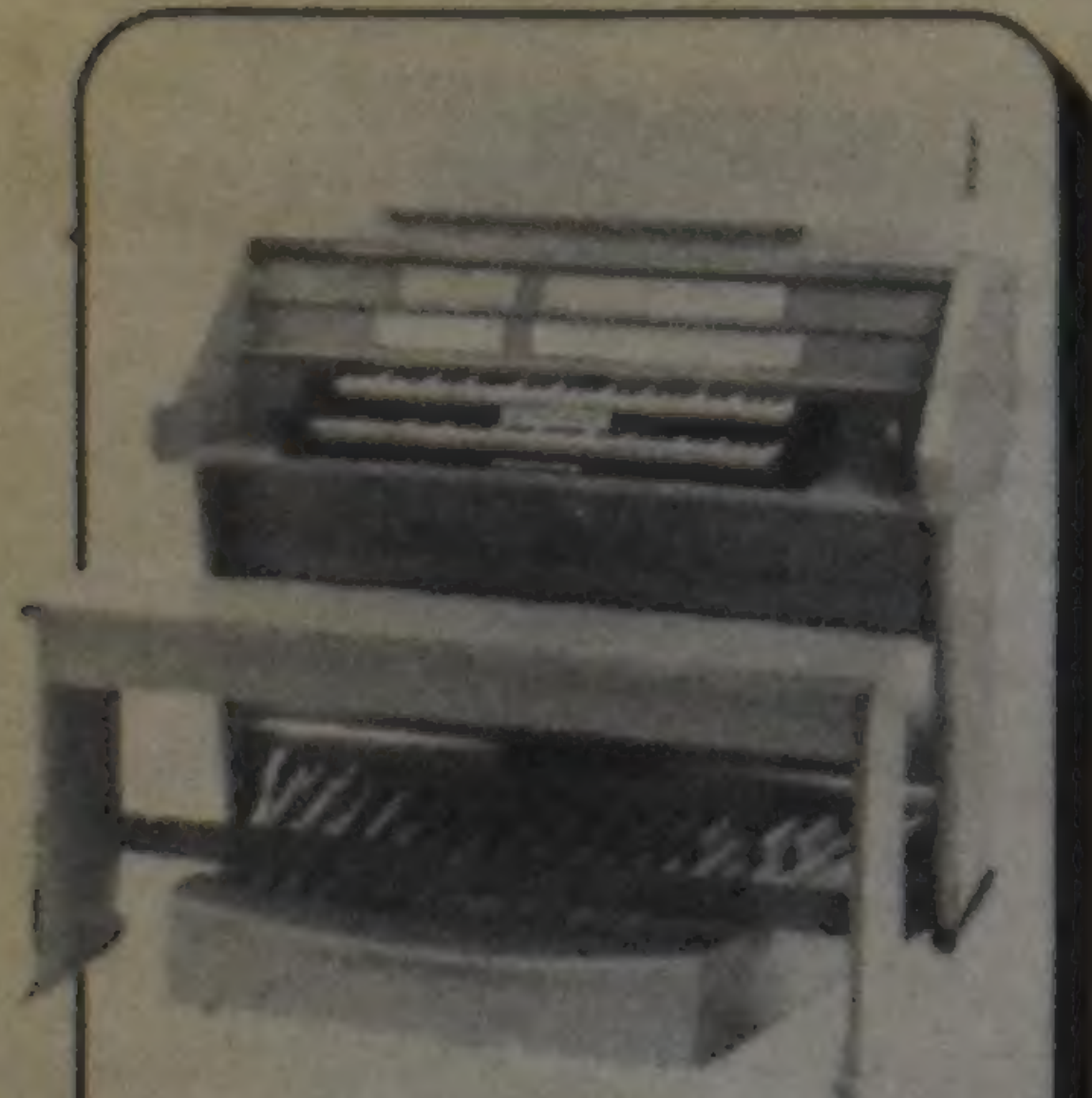
Feb. 22, 23, 24, 25: Oshawa, Belleville, Brockville, Ottawa;

Mar. 8, 9: Barrie, Orillia;

Mar. 16, 17: Brampton, Bolton, Mississauga.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Jan. 28	Wed. Jan. 26	Fri. Jan. 21-8:30 a.m.	Wed. Jan. 19-8:30 a.m.
Fri. Feb. 4	Wed. Feb. 2	Fri. Jan. 28-8:30 a.m.	Wed. Jan. 26-8:30 a.m.
Fri. Feb. 11	Tues. Feb. 8	Fri. Feb. 4-8:30 a.m.	Wed. Feb. 2-8:30 a.m.



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Books

Literature

Life sketches

Scrabbling for Repose and Other Poems, John Terpstra and Richard Halstead illustrations, Split Reed Press, 229 College St., Toronto, ON M5T 1R4, 1982; pb., 50 pp., \$6.00, Harry A. de Vries.

John Terpstra's first booklet of poems makes for interesting reading. Though you may have to read some of the poems a few times to get a drift of the thoughts, he has penned with his particular use of words and word order, you will find that they grow on you as you reread them. The subject matter of the 18 poems in the collection varies from rather straightforward description to reflective writing.

John paints some interesting word pictures. In "At the Periphery" he describes the tension at the water's edge of a forest lake: "Conifers like cattle come to water's edge, some too close and water pulls them in," and "Rock shoots up a wall to stop it but

the trees are climbing down.

Beavers, meanwhile, gnaw their forward line."

"Brown forms," he writes, "patrol the coast." Poets, like painters, are able to pick out small pieces of nature or life and draw it to our attention, so that the rest of us can see the beauty or complexity of it, too. The description of blades of grass as the string section of an orchestra in "Quantification" too is fitting.

What makes most of the poems appealing too is the play on words and images as in "Blondin on a Tightrope," in which he describes the man's tightrope walk across the Niagara Gorge in 1859. John compares the event to the energy which has been taken from the falls and which now runs along a line "across the yard to house and barn." "Still Life with Peach," for example, is not a painting as you might expect but a snapshot of a lady in the process of stealing a peach.

Some poems are of a reflective nature. "Scrabbling for Repose" questions the busyness of life and "Outburst" and "Changes in the Weather" reflect the conditions of the three-year drought during Elijah's time.

John's poetry is not written in the traditional style with rhyme and rhythm but is quite readable just the same.

A number of people assisted him in the compilation of the material for this booklet, so that the quality on the whole is quite good. Get a copy of it and add it to the section of books by Dutch Canadians on your bookshelf.

John Terpstra is a cabinet maker and lives in Hamilton with his wife and daughter.



John Terpstra

Autobiography

A Dutch-Canadian tale

Sojourners: A Family Chronicle, Arie Verduijn (author and publisher), 385 Walkers Line, Burlington, ON L7N 2C9; 521 pp., \$15.95. Klaas Terpstra, Hamilton, ON



Although the book is called "A Family Chronicle" it actually is not. Except for the first 127 pages about the author's ancestors, most chapters deal with his own sojourning.

Mr. Verduijn is not exactly a humble man. On the contrary, he doesn't mind to let the readers know that he is a clever man, and an engineer who knows his business. At times he seems to go overboard when he exclaims "As always, I was way ahead of my time."

Mr. Verduijn introduces his readers to hundreds of people he worked with in The Netherlands as well as in Canada. As a clever engineer, he often presented his superiors with new ideas and possibilities of saving money and time, but he was alas, not able to sell his findings, a problem which he blames on a lack of salesmanship on his own part. However, it seems to be more a lack of tact and diplomacy. As a result he is not recognized.

We find the same problem when he attacks his fellow brethren in the Christian Reformed Church for not listening to his advice regarding the purchase or building of church organs.

It is a well known fact that many churches in this denomination are quite satisfied either with an electric organ, or a home-made pipe organ requiring weekly maintenance. Because they refuse to pay an organist properly, they often employ unqualified people. Arie Verduijn just could not

stomach this situation and let his views be known. Unfortunately his tactless approach turned people off.

The author also had his battles with those promoting Christian education. He felt that no one had a right to dictate parents their course of action. He did not understand that schools should be extensions of Christian homes, and therefore ought to be Christian schools. Because of the approach, people did not listen, continued building Christian schools and just ignored Arie Verduijn's attacks. It must have been a painful experience for him.

Once in a while Verduijn allows readers a peak in his bedroom. Although we are not living in the Victorian age, and realize that sex seems to be the stuff that sells books, it is doubtful that readers will appreciate the author's experiences in this field. Who is interested in his disappointing experience the first night of his marriage? But, that's Arie Verduijn, an open book.

Verduijn loves details, such as the exact amount he spent on a

holiday to Nova Scotia, the cost per mile as well, the home repair bill.

There is a lot of variety in this book. Even one page tells of manager Arie Klein and the local credit union, a swim in a friend's pool, an invitation to Margaret van Kooten's wedding, a defense of chiropractors, an interview with the Law Reform committee, a cheque to general Suharto, and a lack of invitations for social gatherings.

There's no doubt that Arie Verduijn enjoyed his life. He has also made it quite clear that he trusted in his Lord, who provided for all his needs. One may wonder who will be reading this book. The hundreds of people mentioned in this book may pick it up, and say: "Indeed this is Arie Verduijn," a man not always recognized, but open and honest.

Peter Truman, Global T.V. recently gave an excellent report on the book. He doesn't know Arie Verduijn, but having read the book he says: "Arie is my friend." One hundred years from now people will appreciate this book he said.

Literature

Reflections in time

Three Crows Flying, Jeff Seffinga, Seagull Publishing (21 Augusta St., Hamilton, ON L8N 1P6), 1981; pb., 50 pp., \$3.95. Harry A. de Vries.



The poetry in Jeff Seffinga's first collection of poems is written in a free style without adherence, in most cases, to a particular poetic form, without rhyme, rhythm, but with punctuation that helps in the reading of it. It

constitutes, in content, generally, a ballad style, since most of the poems are recollections and penned impressions of events that were meaningful to the writer.

Sometimes the recollections or descriptions are vividly done as in the poem after which the booklet is named, "Three Crows Flying":

Three crows flying in silence
against the darkening grey of
evening's sky,
nature's lonely black prophets
of the coal-black midnight
coming.

Although his writing is by no means profound, Jeff is able to capture thoughts and impressions quite neatly in a number of the poems, as, for example, in "Country Church":

We still remember good times,
you and I,
the days when you were alive,
reverberating
with songs of praise and sounds
of children's laughter...
Now you sit alone in empty fields
like a fat woman, cynical,
deserted
in her old age by her own
children, seeming barren.

He can also create an impressive picture with the use of metaphor and imagery as he does in "The Vendor," a description of a prostitute putting her "wares on display, carefully emphasizing the best, leaving all the remaining merchandise out of the spotlight, to flesh out "(her)consignment."

You may not care for all the poems in this collection, but some, including the ones dealing with Christmas, you might want to have a look at.

Jeff Seffinga came to Canada from The Netherlands in 1951. He is married and lives in Hamilton.

Pedlars of the practical

Every week my father biked the twenty-nine kilometres across the Afsluitdike.

From Witmarsum south, to where

the Wieringer Meer was
before they pulled the land out

from under the sea,
revealing farms

to which he came, selling seed,
the Zuider Zee his *fiets-pad*,
the wind against his coming and going,
the wind anti the cyclist.

Faced with gusts these headstrong Dutch

bow head over handlebar,
slow the genuflection

spontaneous to the blow.

Gods will be gods, and in their element

precipitate humility,
but tension shows in these who resist

who flicker the wind's direction

who'd rather not walk,
pedlars of the practical

the polder.
God created the world

and one step down from sea-top

they the Netherlands

impounded salt-water's bottom

behind a continuous mound

cross-cut the farmland

sent fresh in ditches

tidied up (neatly done!)

and sit in victory, round a table,

tea-time from the fields.

Evenings in town, the elders of economy
(my father one of them) attend

consistory of the Inn,

gather themselves in armchairs

share cigars

and read the minutes of the day:

stiff-neck, spring-shy farmers

hesitate to buy

before the showers

but sales will doubtless grow again

like clouds

off the North Sea

over the whole area

to where the men sit

from Zeeland, north,
in Frisia-of-the-toren
in Bolsward town

around the table of today's paper

and seed will fall from burlap bags

like rain

so much depends

they say

on faith, a more or less

reliable inclemency,

in each mind lives

the time to come

the ones gone

though now, after that war

the guarantees they thought

were God

are signed by government,

the latest laws

require

that the future come in stages

the Zuider Zee be pensioned off

in lots.

It was here, at night, he first heard

the other side of the Atlantic

and thought to go,

against her better judgment, for reasons

that were in the air

not on the ground,

but did not think

once there, it would be

cows he'd have to milk

or fields

he'd have to clear of rock

from someone else's

untended glacier,

while mother meantime sighed

drumlins and conifers

without kin

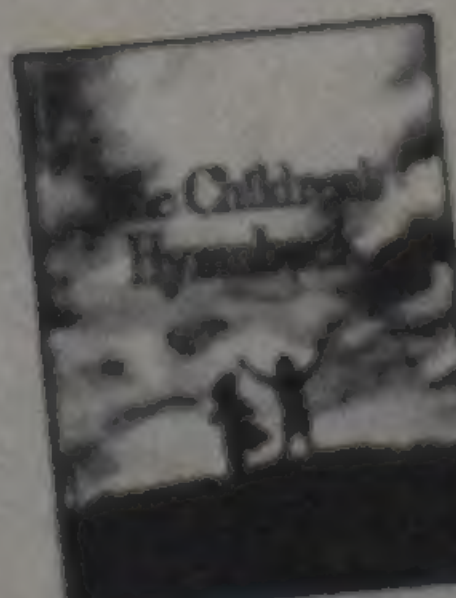
somewhere remote, off highway 5

or 2, or 53, Aldershot, Brockville:

it was not until the last, that she

began to feel the least at home

John Terpstra



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